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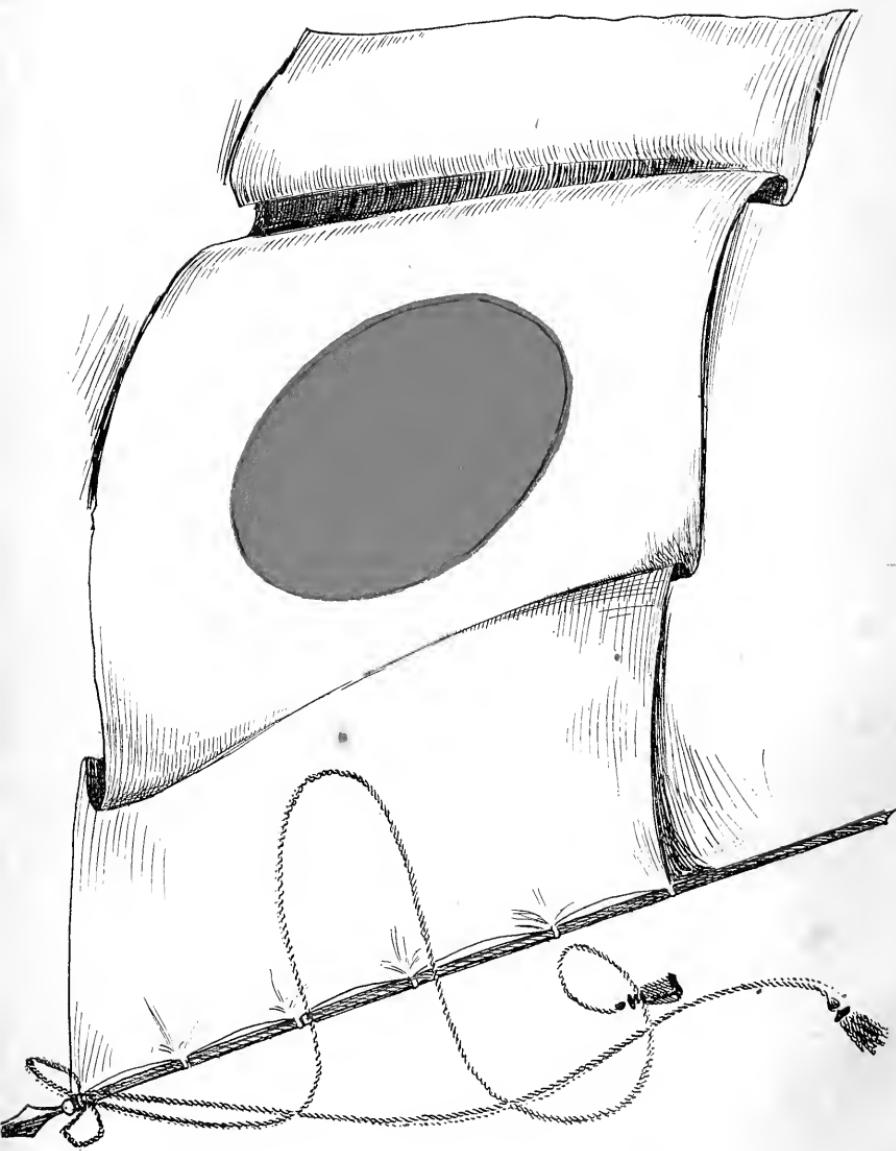
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JAPANESE FLAG.

THE PLAN BOOK SERIES

A LITTLE

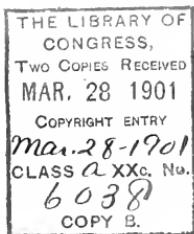
JOURNEY $\overline{\text{TO}}$ JAPAN

**FOR INTERMEDIATE AND UPPER
GRADES**

By

MARIAN M. GEORGE

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A Little Journey to Japan.

FIRST GLIMPSES.

IT seems almost as if by magic, the time being so short since we left China, until we are greeted by some one shouting "Japan." We feel as though we had been wafted as by a fairy wand across the solitudes of the sea as our thoughts fly through four thousand four hundred miles of the desolate ocean. Not a reef, or harbor, or island is in our minds as we think of the wilderness of water from the last time that our eyes rested upon the shores of our beloved America.

The sun is just reddening the sky where it touches the sea, as we gather around little Matsuma, who has promised to guide us through the interesting scenes of his native land. We have with us our folding chairs, and we seat ourselves around him in a favorable spot on the ship's broad deck where we can see rising before us the beautiful and mysterious land of the Mikado.

We see the waving plains rising far backward till they join the crumpled ridges of the low mountain ranges. As the sun quickens the clear air with its awakening rays, we see the distant landscape dotted with toy-like villages and curiously designed temples.

"We are now passing Mississippi Bay," said Matsumura. "Does it not seem strange to hear such a name so far away from your 'father of waters'? It was given in honor of your Commodore Perry, and was the name of his flag ship. Over there to our right is 'Treaty Point,' where he landed. We have perpetuated the memory of that event by giving an English name to the spot where he came ashore."



TAKING A RIDE ON A JAPANESE BOAT. ✓

Matsumura was interrupted by the booming of cannon from numerous war ships flying foreign flags.

"Our country folks," said Matsumura, "call that saluting of cannon, 'boom-boom fune;' that is, boom-boom foolish."

We thought so, too, but our opinions vanished as a funny little boat drew up near us, our ship cast anchor, and we were told to get ready to go ashore. No sooner do we board the little boat than it is quickly turned

about, and we soon skim over a half-mile of the blue water, dart within the stone piers, and are in the Mikado's empire.

The custom-house and the native officials detain us but a few moments. Passing out the gate, we receive our first invitation to part with some small change from



THE JIN-RIKI-SHA.

three fat little urchins in curious dress, with lion's head and feathers for a cap, and with red streamers hanging down their backs. They run before us, and perform all kinds of astonishing tricks, such as carrying their heads beneath their feet, making a ball of themselves, and trundling along, etc. By our financial dealings with these little street-tumblers, we learn that "shinjo" means "gift," and "arigato" means "thank you," which is the beginning of our vocabulary in Japanese.

We are in Yokahama, and as in every new country we visit, the street cries are the first to greet our ears and arouse our curiosity. Push carts of every size and kind were passing along the wide and beautiful paved streets, every man trying to make himself heard over the others. Our first exclamation was called forth on seeing what looked like a huge baby carriage with a baby four or five feet tall in it being drawn at a sharp pace by a lean, lank, half-dressed man trotting along in the shafts.

"That is a *jin-riki-sha*," said Matsuma. "The word means man-power carriage. One of your countrymen, I believe you call him a wag, has interpreted the word to mean Pull-man cars."

SIGHTS AND SCENES.

We go straight to an English hotel and prepare for our sight-seeing. Everything is new to us. We are in a new world, although we are told that it is very old. We wish we had a hundred eyes like fabled Argus, so that we can see more. We are sorry that we do not speak the language, so that we can ask questions of everybody. But we have Matsuma.

His uncles, aunts, and cousins meet him. They take him away, but he promises not to desert us long. In our first observation, we observe that none of the front doors are shut. All the shops are open. We can see some of the people eating their breakfast—beefsteaks, hot coffee, and hot rolls for warmth?—No: cold rice, pickled radishes, and vegetable messes of all unknown sorts. These we see. They make their rice hot by pouring tea almost boiling over it.

Lafcadio Hearn, the artistic and learned writer on the Japanese people, has exactly described our feelings at these first glimpses. He says: "Everybody looks at you curiously; but there is never anything disagreeable, much less hostile, in the gaze; most commonly it is accompanied by a smile or half smile. And the ultimate consequence of all these kindly curious looks and smiles is that the stranger finds himself thinking of fairyland. Hackneyed to the degree of provocation this statement no doubt is; everybody describing the sensation of his first Japanese day talks of the land as fairyland, and of its people as fairy-folk. Yet there is a natural reason for this unanimity in choice of terms to describe what is almost impossible to describe more accurately at the first essay. To find one's self suddenly in a world where everything is upon a smaller and daintier scale than with us,—a world of lesser and seemingly kindlier beings, all smiling at you as if to wish you well,—a world where all movement is slow and soft, and voices are hushed,—a world where land, life, and sky are unlike all that one has known elsewhere,—this is surely the realization, for imaginations nourished with English folklore, of the old dream of a World of Elves."

We could not help noticing the cleanliness of everybody. Even the women who work in the coaling yard had beautifully dressed hair carefully protected by a towel twisted around the head. Everywhere we see flowering shrubs and trees in a blaze of bloom. The most beautiful are the cherry trees. Many varieties are cultivated and loved. Some bear blossoms of the most ethereal pink, a flushed white. When, in spring,

the trees flower, it is as though fleeciest masses of cloud faintly tinged by sunset had floated down from the highest sky to fold themselves about the branches. This comparison is from an ancient Japanese description of the most marvelous floral exhibition which nature is capable of making. There are no green



A FLORAL EXHIBITION.

leaves; these come later: there is only one glorious burst of blossoms, veiling every twig and bough in their delicate mist; and the soil beneath each tree is covered deep out of sight by fallen petals as by a drift of pink snow.

Matsuma told us that his people believe that some of the most beautiful trees have souls, and so fear to do them any injury. In the afternoon while we were gathered about a fine willow tree, he told us a pretty

legend which his countrymen believed to be true, and which showed why they were so tender even with trees.

A TREE LEGEND.

A beautiful willow tree growing in a garden of Kyoto



A BUDDIST TEMPLE.

somehow acquired the reputation of having a soul. Not believing this, the owner, who was a prince, decided to cut it down and stop the gossip. One of his neighbors, who was subject to the prince and rented the ground from him, said to the unbelieving owner;

"Rather sell it to me, that I may plant it in my garden. That tree has a soul; it were cruel to destroy its life." Thus purchased and transplanted, the tree flourished well in its new home, and its spirit, out of gratitude, secretly took the form of a beautiful woman, and became the wife of the man who had befriended it. A charming boy was born to them. A few years later, the prince to whom the ground belonged gave orders that the tree should be cut down. Then the wife wept bitterly, and for the first time revealed to her husband the whole story. "And now," she added, "I know that I must die; but our child will live, and you will always love him. This thought is my only solace." Vainly the astonished and terrified husband sought to retain her. Bidding him farewell forever, she vanished into the tree. Needless to say that the husband did everything in his power to persuade the owner to forego his purpose. The prince wanted the tree for the repairing of a great Buddhist temple. The tree was felled, but, having fallen, it suddenly became so heavy that three hundred men could not move it. Then the child, taking a branch in his little hand, said, "Come," and the tree followed him, gliding along the ground to the court of the temple.

CHILDREN'S AMUSEMENTS.

"There," said Matsuma, pointing out a group of children playing in a yard, "you can see how Japanese children amuse themselves."

"Why is that child sitting against the tree so still?" asked one of us.

Matsuma laughed.

"That child is a doll," he answered. "No doubt it was made for the mother of these children's great-great-grandmother. It may have been in the family a hundred years. Dolls in Japan are not made to be broken. The people think that if many generations love a doll, it may have a soul loved into it."

"You see," he continued, "that the children are playing in the garden among the flowers, and yet not a flower is hurt. They would think it very sinful to needlessly hurt so beautiful a plant."

True enough, it is in the garden where the little ones first learn something of the wonderful life of plants and the marvels of the insect world; and there, also, they are first taught those pretty legends and songs about birds and flowers which form so charming a part of Japanese folklore. As the home training of the child is left mostly to the mother, lessons of kindness to animals are early learned. It is true, Japanese children are not entirely free from the tendency to do cruel things. But in this regard the great moral difference between the sexes is strongly marked from the earliest years. The tenderness of the woman-soul appears even in the child. Little Japanese girls who play with insects or small animals rarely hurt them, and generally set them free after they have afforded a reasonable amount of amusement. Little boys are not so good, when out of sight of parents or guardians. But if seen doing anything cruel, a child is made to feel ashamed of the act, and hears the Buddhist warning, "Thy future birth will be unhappy, if thou dost cruel things." It is the religion to believe that souls are born into this life more than once.

Several pretty dogs were frisking about, and one of us remarked that we had seen no cats, therefore they were surely not favorites in Japan.



A JAPANESE BOY.

"That is quite true," replied Matsuma, "for as my people believe, the natural tendency of cats is to become goblins; and this tendency to change to dangerous ghosts can be checked only by cutting off their tails in kittenhood. Cats are magicians, tails or no tails, and have the power of making corpses dance. Cats are ungrateful. 'Feed a dog for three days,' says a Japanese proverb, 'and he will remember your kindness for three years; feed a cat for three years and she will forget your kindness in three days.' Cats are mischievous: they tear the mattings, and sharpen their claws upon the pillars of the holy temples. Cats are under a curse: only the cat and the venomous serpent wept not at the death of Buddha; and these shall never enter into the bliss of heaven."

LADIES FROM AMERICA.

That night at the hotel we met some American ladies who had been living a year or more in Yokahama, and they became very much interested in us young folks who had come all the way across the ocean just to learn how the Japanese people live and to see the sights of the empire. From them we learned many things that it would have taken us months to have found out from experience, even with the thoughtful guidance and explanations of Matsuma.

They told us that the Japanese children romp and shout at play, but rarely hurt one another, and never quarrel.

One of their games is much like our "Puss in the Corner." The four corners of the room are havens of truth where everyone is safe. In the middle of the room is one child dressed, according to the Japanese idea of a devil, all in black, with black draperies over his head. This black-robed monster catches whoever he can while they rush from one corner to another.

There are no people in the world so fond of toys as the Japanese, but the pretty trifles give instruction as well as amusement to those who play with them.

Japan has been called a paradise for babies, because the grown folks play with them so much. The child has no amusement that is not shared with as much zest by his parents and older friends.

They have a game of checkers very much like ours. It is played on a raised stand or table, about six inches in height. The number of *go*, or checkers, including black and white, is three hundred and sixty. In the

Sho-gi, or game of chess, the pieces number forty in all. Back-gammon is also a favorite play, and there are several forms of it. About the time of the old New Year's,



JAPANESE CHILDREN PLAYING HOLIDAY GAMES.

when the winds of February and March are favorable to the sport, kites are flown; and there are few sports in which Japanese boys, from the infant on the back to the full-grown and the over-grown boy, take more delight. The Japanese kites are made of tough paper pasted on a frame of bamboo sticks, and are usually of a rectangular shape. Some of them, however, are made to represent children or men, several kinds of birds and animals,

ants, etc. On the rectangular kites are pictures of ancient heroes or beautiful women, dragons, horses, monsters of various kinds, or huge Chinese characters. Some of the kites are six feet square. Many of them have a thin, tense ribbon of whalebone at the top of the kite, which vibrates in the wind, making a loud, hum-



GRANDMOTHER TELLING STORIES.

ming noise. The boys frequently name their kites Genji or Heiké, and each contestant endeavors to destroy that of his rival. For this purpose, the string, for ten or twenty feet near the kite end, is first covered with glue, and then dipped into pounded glass, by which the string becomes covered with tiny blades, each able to cut quickly and deeply. By getting the kite in proper position, and suddenly sawing the strings of his antagonist, the severed kite falls, to be reclaimed by the victor.

But most of all the children love to listen to the weird stories and legends which so profusely abound. The grandmother will thus keep the company of little people enthralled for hours.

Stories of cats, rabbits, dogs, monkeys, and foxes, who are born, pass through babyhood, are nursed, watched, and educated by anxious parents with all due moral and religious training, enjoy the sports proper to their age, fall in love, marry, rear a family, and live happy ever afterward to a green old age, form the staple of the tiny picture-books for tiny people.

Although stories of domestic animals are abundant, few of those creatures are to be found. It is one of the first curious differences that appear to us as visitors, and it is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows; the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of foreigners. The freight carts in the streets are pushed and pulled by coolies, and the pleasure carriages are drawn by men. There are but few varieties of dogs. There are no sheep, as wool is not used in clothing, silk and cotton being the staples. There are no pigs; pork is an unknown article of diet, and lard is not used in cooking. There are no goats or mules or donkeys.

THE SHIP YARDS.

The first morning after our arrival in Yokohama, Matsuma came to take us on a twelve-mile journey by railroad to see the ship yards at Yokosuka (yo-kos'-kah). At the little village of Hemi (hay-mee), about half way

to the ship yards, he pointed out the tomb of the first English-speaking person to visit Japan. It was an interesting story. Will Adams was a pilot in the Dutch service. He landed in Japan, according to the letter he wrote home a few years later, about the middle of April, 1600. He was restrained from leaving the country by Prince Iyéyasú and died in 1620.

By the sheer force of a manly, honest character this sturdy Briton, "who may have seen Shakespeare and Ben Jonson" and Queen Elizabeth, rose into favor with Iyéyasú, and gained the regard of the people. His knowledge of shipbuilding, mathematics, and foreign affairs made him a very useful man. He was made an officer, and given the revenues of the village of Hemi in Sagami, near the modern Yokosúka, where are situated the dry-docks, machine-shops, and shipbuilding houses in which the modern war-vessels of the imperial navy are built and launched. One of the streets of Yedo was named after him, Anjin Cho (Pilot Street), and the people of that street still held an annual celebration on the 15th of June in his honor. When Adams died, he was buried on the summit of one of the lovely hills overlooking the Bay of Yedo, Goldsborough Inlet, and the surrounding beautiful and classical landscape. Adams chose the spot himself. The people of Yedo erected memorial-stone lanterns at his tomb.

At Yokosuka there were many jinrikishas in waiting at the station, and we engaged enough for us all with orders to take us around the ship yards and then out into the country. Matsuma told us it was a good time to visit the fields, as we were there in the season called

“Little Plenty.” Then he told us that the twenty-four divisions of the solar year (according to the lunar calendar), by which the Japanese farmers have for centuries regulated their labors, are as follows:—

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|----------------------------|---------------|
| “Beginning of Spring” | February 3. |
| “Rain-Water” | February 19. |
| “Awakening of the Insects” | March 5. |
| “Middle of the Spring” | March 20. |
| “Clear Weather” | April 5. |
| “Seed Rain” | April 20. |
| “Beginning of Summer” | May 5. |
| “Little Plenty” | May 20. |
| “Transplanting the Rice” | June 5. |
| “Height of the Summer” | June 21. |
| “Little Heat” | July 6. |
| “Great Heat” | July 23. |
| “Beginning of Autumn” | August 7. |
| “Local Heat” | August 23. |
| “White Dew” | September 8. |
| “Middle of Autumn” | September 23. |
| “Cold Dew” | October 8. |
| “Fall of Hoar-frost” | October 23. |
| “Beginning of Winter” | November 7. |
| “Little Snow” | November 22. |
| “Great Snow” | December 7. |
| “Height of the Winter” | December 22. |
| “Little Frost” | January 6. |
| “Great Frost” | January 20. |

CHARACTERISTICS OF THE PEOPLE.

It would take a book as big as the Bible to tell all that we saw, and we can only touch on the things that struck us at the first glance as the most curious. One of these noteworthy things showing the character of the people was in the rice fields. There we see every-

where, sticking up above the grain, objects like white-feathered arrows. Arrows of prayer! We take one up to examine it. The shaft is a thin bamboo, split down for about one third of its length; into the slit a strip of strong white paper with ideographs upon it — an ofuda, a Shintō charm — is inserted; and the separated ends of the cane are then rejoined and tied together just above it. The whole, at a little distance, has exactly the appearance of a long, light, well-feathered arrow. That which we first examine bears the words, so Matsuma says, "From the God whose shrine is before the Village of Peace." Everywhere, as we proceed, we see the white arrows of prayer glimmering above the green level of the grain; and always they become more numerous. Far as the eye can reach the fields are sprinkled with them. What a religious or else what a superstitious people they are!

Sometimes, also, around a little rice-field, we see a sort of magical fence, formed by little bamboo rods supporting a long cord from which long straws hang down, like a fringe, and paper cuttings, which are symbols, are suspended at regular intervals. This is the sacred emblem of Shintō. Within the consecrated space inclosed by it no blight may enter, — no scorching sun wither the young shoots. And where the white arrows glimmer the locust shall not prevail, nor shall hungry birds do evil.

That reminds us of the curious birds to be seen. We had noticed gulls and a kind of ducks following our ship in great flocks as we came up to port at Yokohama.

KINDNESS OF THE PEOPLE.

It astonished us to see how tame every animal is. Even the frogs and little harmless snakes hardly trouble themselves to get out of our way. Matsuma explained to us that it is because every one is so universally kind to birds and animals of all kinds. The white heron were plentiful, and occasionally we saw the huge storks, six feet high, stalking along the streams. On the hills where the path wound through the woods the snow had been disturbed by the wild boar. We stopped to rest at the house of a noted hunter, on whose floor lay three huge carcasses and tusked heads. He showed us his long, light spear, with which he had transfixed one hundred and thirteen wild hogs that winter. It had a triangular, bayonet-like blade. The village bought the meat of him. Monkeys were said to be plentiful in the woods.

In all the villages the people were on the lookout for the coming foreigners. The entire population, from wrinkled old men and stout young clowns to hobbling hags, girls with red cheeks and laughing black eyes, and toddling children, were out. The women, babies, and dogs seemed especially eager to see us. The village houses were built of a frame of wood, with wattles of bamboo smeared with mud, and having a thatched roof. Within, the floor was raised a foot or so above the ground, and covered with mats. When the rooms had partitions, they were made of a frame of wood covered with paper, and made to slide in grooves. In the middle of the floor was the fire-place. From the ceiling hung pot-hooks, pots, and kettles — one for tea, one for

rice, another for radishes, beans, or bean-cheese. In these villages good-nature and poverty seemed to be the chief characteristics of the people. The old faces were smoke-dried and wrinkled, and the skin seemed to be tanned on the inside by long swilling of strong tea. Every event caused us to learn something new of the strange country. It was so while we were taking a kind of noon luncheon in a little tea-house upon the hillside, back of the harbor.

STORY OF A THUNDER-STORM.

A rain storm came upon us and Matsuma gave us a new story of the nation. When a thunder-storm comes, the big curtains are suspended, and the



VEGETABLE PEDDLER.

women and children — perhaps the whole family — squat down under the curtains till the storm is over. From ancient days it has been believed that lightning can not kill anybody under a mosquito curtain. The

Thunder-Animal can not pass through a mosquito curtain. Only the other day, an old peasant who came to the house with vegetables to sell told us that



THE THUNDER GOD.

he and his whole family, while crouching under their mosquito netting during a thunder-storm, actually saw the lightning rushing up and down the pillar of the balcony opposite their apartment,—furiously clawing the woodwork, but unable to enter because of the mosquito netting. His house had been badly damaged by a flash; but he supposed the mischief to have

been accomplished by the claws of the Thunder-Animal.

The Thunder-Animal springs from tree to tree during a storm, they say; wherefore to stand under trees in time of thunder and lightning is very dangerous: the Thunder-Animal might step on one's head or shoulders. Incense is always burned during storms, because the Thunder-Animal hates the smell of incense. A tree stricken by lightning is thought to have been born and scarred by the



GOD OF RAIN.

claws of the Thunder-Animal ; and fragments of its bark and wood are carefully collected and preserved by dwellers in the vicinity ; for the wood of a blasted tree is alleged to have the singular virtue of curing toothache.



WAY-SIDE TEA HOUSE.

Once, it is said, the Thunder-Animal fell into a well, and got entangled in the ropes and buckets, and so was captured alive. And old Izumo folk say they remember that the Thunder-Animal was once exhibited in the court of the Temple of Tenjin in Matsue, inclosed in a cage of brass ; and that people paid one sen each to look at it. It resembled a badger. When the weather was clear, it would sleep contentedly in its cage. But when there was thunder in the air, it would become excited, and seem to obtain great strength, and its eyes would flash dazzlingly.

JAPANESE ART.

In the wayside tea house, where we had refuge from the storm, there were a large number of designs which we could not decide whether they were really paintings or only for decorative purposes.

Matsuma offered the opinion that in Japan painting is not a separate art, but simply the highest form of the decorative art. The painter works, not for galleries, public or private, but for the adornment of temples and homes. A Japanese can not see a surface without feeling tempted to adorn it with flowers, birds, maidens, and mountains.

With Yankee curiosity we peeped into a smoking room, or rather round a screen, for there was no partition, and we thought the pipes and manner of smoking very peculiar. Our questions reminded Matsuma of a story which showed the ingenious way in which their judges sometimes secure justice.

A certain man possessed a very costly pipe, made of

HOW JUSTICE WAS SECURED.

silver inlaid with gold, of which he was very proud. One day a thief stole it. After some vain search, Ōka heard that a man in a certain street had such a pipe, but it was not certain whether it was his own or the stolen article. He found out the truth concerning the pipe in the following ingenious manner:—

A Japanese pipe is usually made of a tiny bowl, or bowl-piece fitted to a mouth-piece with a bamboo tube. Sometimes all the parts are in one, the material being metal or porcelain. The mild tobacco, cut into finest shreds, like gossamer, is rolled up in pellets, and

lighted at a live coal in the brazier. After one or two whiffs, a fresh ball is introduced. A native will thus sit by the hour, mechanically rolling up these tobacco pills, utterly oblivious of the details of the act. Like certain absent-minded people, who look at their watches a dozen times, yet can not tell, when asked, what time it may be, so a Japanese, while talking at ease, will often be unable to remember whether he has smoked or not. After a long mechanical practice, his nimble fingers with automatic precision roll the pellet to a size that exactly fills the bowl of the pipe.

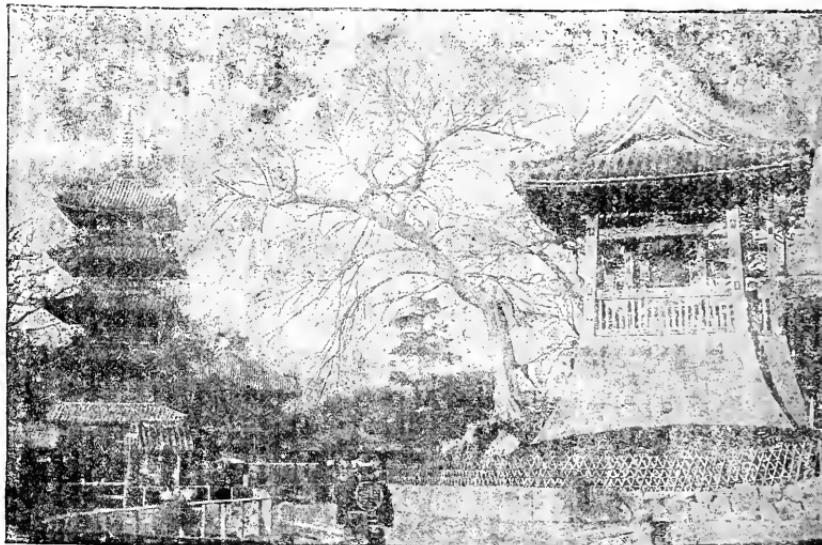
The shrewd judge found an opportunity to see the suspected man a short time after the theft. He noticed him draw out the golden pipe, and abstractedly roll up a globule of tobacco from his pouch. He put it into the brazier. It was too small, for in turning the mouth of the bowl sideward or downward, the pellet rolled out. Here was positive proof to Ōka that the golden pipe was not his own. The thief, on being charged with the theft, confessed his guilt, and was punished.

RELIGION.

As we returned to our English hotel on the train, Matsuma told us that his parents belonged to the Nichiren sect of the Buddhist religion. He told us a very pretty story of how the Lord of Kamakura tried in vain to destroy the saintly Nichiren who was then founding a new faith.

The Lord of Kamakura ordered his swordsman and an attendant to kill Nichiren. Accordingly he was taken out to a village on the strand of the bay beyond Kamakura, and in front of the lovely island of

Enoshima. At this time Nichiren was forty-three years old. Kneeling down upon the strand, the saintly bonze calmly uttered his prayers upon his rosary. The swordsman lifted his blade, and, with all his might, made the downward stroke. Suddenly a flood of blinding light burst from the sky, and smote upon the executioner and the official inspector deputed to witness



BUDDHIST TEMPLE.

the severed head. The sword-blade was broken in pieces, while the holy man was unharmed. At the same moment, Hōjō, the Lord of Kamakura, was startled at his revels in the palace by the sound of rattling thunder and the flash of lightning, though there was not a cloud in the sky. Dazed by the awful signs of heaven's displeasure, Hōjō divining that it was on account of the holy victim, instantly dispatched a fleet messenger to stay the executioner's hand and re-

prieve the victim. Simultaneously the official inspector at the still unstained blood-pit sent a courier to beg reprieve for the saint whom the sword could not touch. The two men, coming from opposite directions, met at the small stream which the tourist still crosses on the way from Kamakura to Enoshima, and it was thereafter called Yukiai (meeting on the way) River, a name which it retains to this day. Seeing that he could not kill Nichiren, Hōjō caused him to be banished, but a son of Hōjō afterward recalled him, and the new religion became the most influential in Japan.

For those who like things charming and dainty there is no country like this land of the chrysanthemums. Even the rough foreigners become more gentle and gracious.

MONEY OF JAPAN.

The day after we had been sight-seeing through the part of the city known as the bluffs, where most of the foreigners live, Matsuma came again for us with the strange little carriages. The jinrikisha fee or fare in Yokohama is 10 sen (5 cents) per hour. This is practically the same in all Japanese cities, being cheaper in the country, but travelers in the end save themselves expense and annoyance by hiring and paying for their 'rikishas through their hotels.

The currency of Japan is on the same numerical basis as in the United States, one yen corresponding to our dollar and containing 100 sen or cents; there are 1 and 2 sen copper pieces, 5 sen silver and nickel pieces, 10, 20 and 50 sen silver pieces and 1 yen in both paper and silver, the higher denominations being in paper; there are also gold coins, but these are rarely seen. In

the little we had traveled we found that a passport is absolutely necessary in traveling. These are easily obtained by travelers for a nominal fee in a few hours by applying at their consuls; to avoid delay and annoyance it should be applied for immediately on arrival. In the United States, persons travel about and no one asks any questions except to gratify curiosity, but in monarchies officers are detailed to understand every stranger's purpose in traveling over the country.

CUSTOMS OF THE PEOPLE.

On this excursion out among the villages, we were especially anxious to learn about the customs of the people. It was amazing to find how much they had changed in so short a time since the country was opened to our civilization. Those who visited Japan under the old régime could hardly have imagined that, in so short a time, railways and telegraph lines would be extended into almost every part of the islands; that electric lights would illumine the cities of the Mikado as they do the capitals of Europe and the great cities of the United States; that telephones would be in use everywhere; that buildings of Western architecture would be too common to attract attention; and that almost every advanced idea of the Western world would find immediate acceptance in the island empire.

Along with these changes in public and business life have come, also, tremendous and necessary changes in the social and family life. Some of the people now live exactly as we do in this country — dwelling in homes built according to Western ideas, eating food of the kind preferred in the West, and cooked in Western ways, and

wearing the Western style of dress. They give receptions, entertainments in their homes, dinners, balls, and all other social functions in the strictest manner of the West. But there are others who cling, half-heartedly, to the old manners and customs. These live in a style that is half-western and half-eastern, half-European and half-Japanese. This class marks the intermediate stage between the old régime and the new. Almost all of the common class people, however, still live in the old fashion. The few changes they have adopted in their dress and style of living only serve to accentuate the more the peculiarities of both civilizations.

THE FAMILY.

In Japan, the center of social life is the family. Everyone is supposed to belong to some family and to be attached to its residence. The family is more closely united than it is in America, for there are no tenements and apartment houses. Each family occupies its own home, however humble it may be. A Japanese house for a middle-class family usually consists of from seven to ten rooms, with a little garden attached.



Two LITTLE MAIDS.

Besides the married couple and their children, some of their relatives usually live in the same house, their brothers, sisters, and parents being entitled to membership in the same family. An important feature in the home life is that younger members of a family must pay special respect to the elder members. This practice extends to brothers and sisters as well as to the children of the household. The head of a family is usually a married man, who is responsible for the support of the entire household and for the management of the estate. According to the customs, property was formerly considered as belonging to the family, instead of to the individual, and stood in the names of the "heads" of families. This has been changed, however, and by recent laws any person in Japan, male or female, may now own property in his or her individual right. But all property of the family is still transferred from head to head, whenever there is a change in the headship. It is partly due to this custom that the people are especially solicitous about the perpetuation of the family. If there are no children, a boy or youth from another family is adopted, and he succeeds, in due time, to the headship.

We soon showed the natives that we were not prying into the lives of the Japanese for mere pastime or holiday curiosity, but with a sincere desire to learn the manners and ways that seemed to give these people such cheerfulness and peace.

Matsuma told us most that we learned about the lives of the more refined and exclusive classes. We had no desire to intrude on them more than we would have wanted foreigners, who were uncouth according to our

tastes, to come to our homes and intrude on our private lives. For the woman of the higher class the day begins in the early morning with a stroll about the gardens before breakfast, during which she tends her plants, waters flowers, and perhaps here and there snips off a little branch from some petted tree, in the training of which her ancestors may have labored for years. This garden may be a space only ten feet square and still be a source of infinite gratification to a family of taste.

After the stroll in the garden comes the cheerful breakfast, at which all the members of the family are present. It consists chiefly of rice, cooked as



THE TREE PLANT.

only a Japanese can cook it, every kernel separate and entire. After the breakfast the master goes to his office, the children to school, and the mistress attends to her domestic duties. Veneration for age is a national trait, so the Japanese woman's first pleasure (duty) is to see her

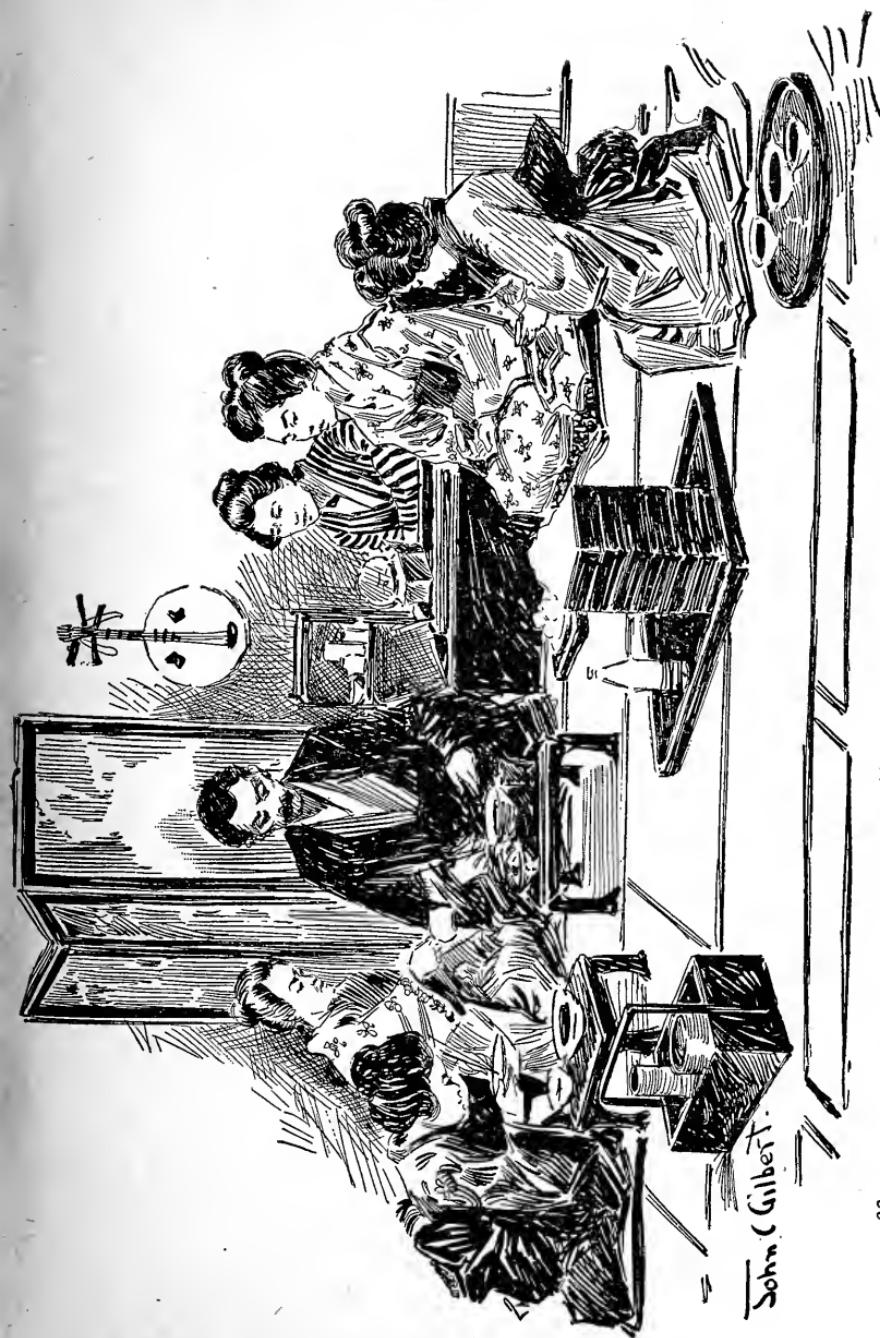
own or her husband's father and mother, who are usually domiciled in another wing of the home. She brings to them the cheer of her presence and lovingly attends to their wants. They are called the "Go-inkyo-sama" (Honorable Mr. and Mrs. Retired Persons).

✓ In the morning the ladies are frequently engaged in the characteristic occupation of doing harimona; that is, in starching old clothes and spreading them on large boards to dry in the sunshine. This is the first step to making over old garments, and is done in the open air. Nearly all Japanese women make their own clothes; at all events, even the very richest embroider their garments themselves. They are very economical little dressmakers, and do much planning, cutting, basting and making over.

Much loving care is bestowed on the younger children by the mother, and although she seldom or never kisses them, she has thoughtful, quiet little caresses to lavish upon them.

—In Japan the higher-class ladies never go to market; the market comes to them. That is, the dealers call and offer wares for sale at their customers' doors. The fish-merchant brings his stock, and if any is sold prepares it for cooking. The green-grocer, the saké-dealer, and nowadays the meat-man, all go to their patrons' houses.

The evening meal is served at, or a little before, dusk the year round. A small table, about one foot square and eight inches high, is set before each person. On this is a lacquer tray, with space for four or five dishes, each four or five inches in diameter. There are definite



THE EVENING MEAL.

places for each little bowl and dish. The rice-bowl is on the left, the soup-bowl in the middle. One's appetite is measured according to the number of bowls of rice one eats. A maid is at hand with a large box of rice to replenish the bowls. If a few grains are left in the bottom of the bowl, she is aware that those eating have had sufficient; but should one empty his bowl, she will once more fill it.

EXTREME POLITENESS.

The politeness of departing guests is to us a very humorous procedure, but Matsumia says that he has seen it take half an hour for two girls in our country to say the last good-by after they had said the first. The following dialogue is an example of what may pass between the guest and the host as the visitor goes away from an evening party.

THE GUEST. I can, of course, never repay you for the extreme pleasure I have had in visiting your honorable excellency.

THE HOST. It is impossible to lose sight of the honor you have bestowed on my unworthy house by coming.

THE GUEST. I can only pray that your excellency will deign to visit at my augustly insignificant house.

THE HOST. It is the desire of my heart to see much of your highness, and for that reason I trust you will very often accept my meager hospitality.

THE GUEST. I beseech your honor to visit at a speedy date, and deign to accept what little entertainment my house can afford.

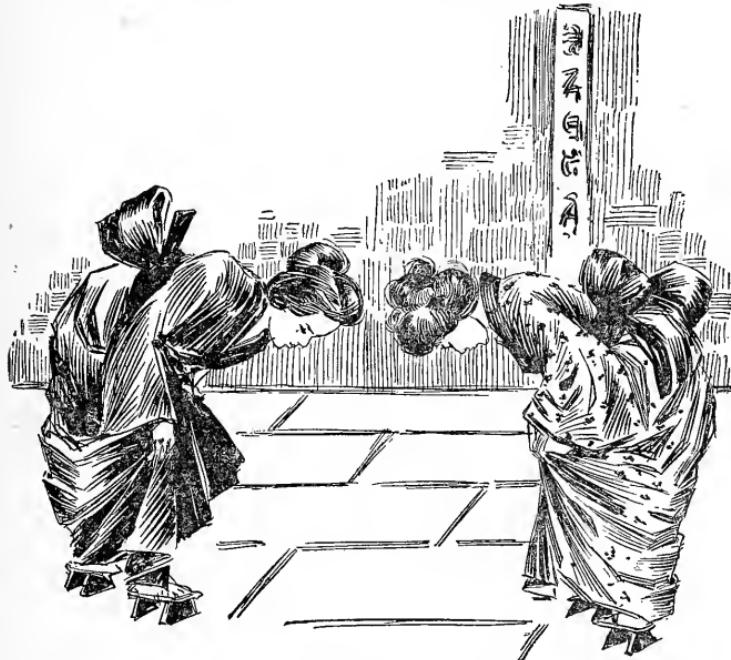
THE HOST. On all occasions my house is yours.

THE GUEST. And mine yours.

THE HOST. Consider my house as your own.

THE GUEST. And mine yours.

After this a number of profound prostrations fol-



THE GOOD BYE.

lowed, in which each managed to touch the ground with his head, and the guest took his departure.

CLIMATE.

A person who might suddenly be dropped down upon our world from another planet would hardly see more new sights to the minute than we did. As did the queen of Sheba on her visit to King Solomon, we must exclaim that the half had not been told us. Like the people and the scenes, the climate of Japan is charming. The mercury stands at about 80 to 85 degrees in

summer, and at about 90 degrees from July to September. The monsoon tempers even that heat, so that the nights are cool and comfortable. June and September are the rainy seasons, when all heavy clothing is packed away to preserve it from mildew, and the coolie dons his straw rain-coat, instead of his blue cotton suit and white hat.



THE FARMER AND HIS RAIN COAT.

Most of the foreigners are engaged in the tea and silk trades. The former have large "go-downs," or storerooms. They fire their own teas and employ hundreds of men, women and children. Silk is brought to the purchaser in large, softly wound bundles, and its

quality tested by being run over wooden wheels, and then it is sent to different places abroad for dyeing. One can not but wonder why, as the Japanese themselves are such experts in that line, competing favorably with any country in the world. Their brocades can not be surpassed in design, coloring or texture. The Japanese now build their own ships, manage their own railroads, and make good clocks and lamps, etc., using foreign models.

The four seasons, each marked by the blooming of a special flower, are celebrated by great feasts, in which everyone takes part. The women, dressed in beautiful bright kimonos and their best obis, toddle along, buying queer toys for the amusement of the cute baby that is invariably strapped to their backs with a gaily colored piece of crape. In the evening all is life and excitement in the show streets. Banners fly, drums beat, jugglers perform in front of their platforms to tempt you to see greater wonders inside. Strong men wrestle and animals roar. One crowd succeeds another in endless succession. To the artist it is a continual blending of changing colors; to the philosopher comes the conviction that here at least is a happy, contented people.

We returned to the hotel from the day's jinrikisha excursion, weary and worn, but alert and interested as we were in the morning when Matsuma appeared with the array of queer carriages and still more singular horse-men, drawing them.

THE SCHOOLS.

The next day we devoted to visiting the public schools. How different from our own, and yet how like the manner of life around. The ceremonial politeness shown to teachers, the absence of desks, the queer little tables for holding paints, brushes, crayons and school utensils, all filled us with such surprise that it was long before we could fix our minds on how and what they studied. Among the departments visited was a kindergarten that made us feel as if a school of Japanese dolls had suddenly become alive.

THE KINDERGARTEN.

If the kindergarten appeals to mature Japanese minds it is still more attractive to the children themselves. Their intellects are just as keen as those of children in the west, and they often take a greater delight in the work, which involves colors and their combinations, for every Japanese child is born with artistic instincts, and everything in the kindergarten naturally appeals to him.

The kindergarten was introduced by some of the missionaries, but the Japanese have accepted its principles and ideas with enthusiasm, and the foreign teachers meet with the intelligent co-operation of Japanese parents. Several training schools have been founded, and these have opened a new field of work to Japanese women, for the girl graduates have established kindergartens of their own. In Tokyo, Kioto, Osaka, and Kobe kindergarten societies have been formed which publish a periodical in Japanese.

Whether a person is fond of children or not, he could watch the operation of a Japanese kindergarten, day

after day without tiring. The babies begin to troop in in the morning at 9 o'clock. The kindergarten generally consists of two or three square rooms with "tatami" (straw mats) on the floor. The Japanese never wear



STUDYING A FEW OF THE FORTY-SEVEN LETTERS IN THEIR ALPHABET.

their shoes when they enter a house to walk over this matting, so it is always spotlessly clean. In their own homes they kneel on cushions on the floor, but in the kindergarten they have the same little chairs and tables, marked into squares, which we use in this country. Leaving their "geta," or wooden shoes, in a stand made for the purpose just outside the door, they enter in their little white "tabi" (socks) and bow very low to the teachers before running to their places.

Japanese politeness is inculcated when a child begins to crawl, and so soon as he can stand he is taught to make a bow, as Japanese children of all ages will make a deep obeisance when occasion demands—and that is very often—with gravity and unconsciousness, when an American small boy would find himself covered with confusion.

The Japanese children who go to the kindergarten, called a "gochien," look like the Japanese dolls which our children play with, except that their faces are really much prettier and more attractive. But their hair is cut in the same fantastic way, and their little "kimonos" and "obis" are even more attractive in the original than in the imitation. Each child is brought by an "amah" (nurse) or his mother, or an older sister, and carries a little "berto" or lunch box, carefully packed at home. It is made of lacquer in three compartments, one on top of the other, and each is filled with a different kind of food, the most important of all being rice. When noon comes the children sit down at the tables with their boxes, a bowl of tea and "hashi," or chopsticks, before them. At a signal the "hashi" are lifted, dipped into the tea, then convey rice, bits of meat and pickles to the small mouths with wonderful rapidity.

There is one fascinating occupation which Japanese children have in the kindergarten, denied to boys and girls of other climates. This is the raising of silk worms, and finally winding the silk from their own cocoons. A great feature of the Japanese kindergarten, like all others, is the custom of having a mass of growing, blooming flowers in each window. The children love these passionately.

When the last game has been played and the last march about the room over the soft "tatami" is finished, the children bow ceremoniously to their teachers again, then rush off full of spirits to greet whoever is waiting for them, put on their outside garments, called "haori," and their wooden "geta," in which they trudge home, the older ones to finish out the day with outdoor games, such as kite flying, in season, or stilt walking, called "bamboo horse," which is always a source of joy to the young Japanese boy.

A DELIGHTFUL CONCERT.

That evening we sat late in a little tea garden at Matsuma's ancestral home. The dreamy quiet of these swiftly moving hours we can never forget, perhaps never again enjoy. Under a canopy and over a carpet of cherry-blossoms, we listened to a concert of nature that, we have been told, can not be surpassed anywhere in the world. Singing birds are esteemed in all countries, but it is only in Japan that the musical sounds emitted by certain insects are appreciated. Listening to these minute singers is, and has been for many centuries, a favorite pastime of the Japanese, and has given birth to an original commerce. At Tokyo, toward the end of May and the beginning of June, one sees suspended under the verandas of houses beautiful little cages of bamboo, from which breaks upon the silence of fresh twilight strange little whistlings of metallic modulations, of light trills, which fill the air with a delicate music. It is habitually in the evening after the hour of the bath, that the people of Tokyo seat themselves and listen with delight to the shrill concert.

The most prized of these singing insects is the suzu-mushi. Its name means "insect bell," and the sound which it emits resembles that of a tiny silver bell. It is a tiny black beetle, of a flat body and very vulgar appearance. The kutsuwa-mushi is so named because its cry resembles the sound made by a horse champing a bit. There are two species of it, the one a light yellow and the other a pale green. Really, this insect is none other than a kind of winged grasshopper, of fat body, and common in many countries. In Tokyo alone there are over forty merchants dealing in singing insects. This commerce is of relatively recent origin, though for centuries the Japanese have been fond of the music of these insects. Formerly they would go in parties to places where the little musicians abounded, pass the night there extended upon mats, drinking tea or saki and listening to the harmony of the suzu-mushi and kutsuwa-mushi.

It is only about 100 years ago that an amateur named Choso had the idea of capturing one of these insects for his own particular diversion. Great was his surprise, on opening a vase the following year, to find it filled with newly hatched young. After that he gave himself up to the raising of various species of singing insects, and so founded a trade which has become flourishing.

OUR LIMITED TIME.

It was decided by our friends, that, owing to our limited time, the remainder of our sightseeing should be conducted from boats and railroad trains. Yokohama was not all of Japan and there was much yet to be

seen before our departure. As we could fill volumes with the details of our sightseeing, perhaps it would now be better for us to recall only general descriptions of the places we visited on the following excursions we made before we bade adieu to the "Land of Sunrise."

The "Inland Sea" is the name given to a portion of the Pacific Ocean imprisoned between the main island of Japan and the islands of Kinshu and Shikoku. From its entrance at Akashi, which is passed soon after leaving Kobe, it is two hundred and forty miles to Shimonoseki, which is situated at its eastern end; it varies in width from eight to forty miles, but so thickly are some parts studded with islands that vessels frequently pass within a stone's throw of the shore. There are thousands of these islands, in endless variety of shapes, some mere rocks, and others with farms and fishing huts. The lights and shades are perfect; nowhere does the interest relax, but keeps the traveler ever on the alert to grasp all the beauties of this truly wonderfully beautiful sea. A Japanese proverb says, "Who has not seen Nikko cannot say beautiful." Nikko, ninety miles by rail north of Tokyo, nestling up against the mountains, is noted



A WAYSIDE SHRINE.

for the superb natural beauty of its surroundings and its great shrines of the Shoguns. The only way to appreciate these shrines from descriptions is to read a

whole book about them, and there are numerous books written by keen observers who are great writers.

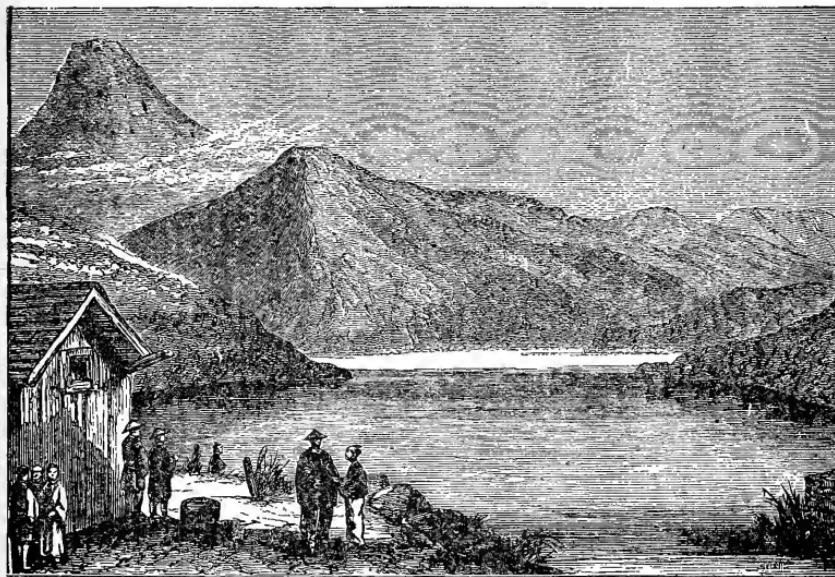
NIKKO.

Nikko, lying two thousand feet above the sea, and five hours by rail from Tokyo by the Northern Railway, is, perhaps, the best known Japanese shrine.

CITY OF KYOTO.

Kyoto, distant from Nagoya ninety-four miles, contains more of interest to tourists than any city in the Empire. It is the western capital of the present Imperial Government. There are several hotels, the principal being the Kyoto Hotel and the Yaami, which is noted for its fine view. The curio, silk, and porcelain stores are the best in the country. In no place can the tourist get a better selection or find more reasonable prices. But it is for its magnificent temples, grand monuments, beautiful gardens, and gorgeous festivals that it is such a mine of interest to the tourist, and much time can be spent there amid its fine artistic treasures. Kyoto is also famous as producing the finest silks, embroideries, brocade, cloisonné and other art productions for which Japan stands pre-eminent. In the environs of Kyoto are some of the most picturesque and notable scenic spots, and tourists should not fail to visit Lake Biwa, the largest lake in Japan, around the shores of which can be viewed the Omi-hakkei, or eight landscapes of Omi; or to shoot the rapids of the Katsura River, where the stream boils and rushes for nine miles through a picturesque rocky chasm of almost unsurpassed scenic beauty.

Osaka, on the Tokaido Railway, and about one hour from Obe, and one and one-half from Kyoto, has little beyond its commercial progress that would recommend it to tourists. It is justly called the Chicago of Japan, and in no other city in the Empire is displayed the same activity and commercial spirit; thousands of factories, employing over seventy thousand hands, turn out products that are



THE MOUNTAINS AND LAKE OF HAKONÉ.

beginning to make Japan felt as an important factor in the markets of the world. The Government Mint is also located here.

Eno-shima, reached from Kamakura by a beautiful four-mile drive along the shore, is a most picturesque mass of rugged rocks, covered with pines, and surmounted with an old temple. It is joined to the mainland by a narrow isthmus, which is covered at high

tide. Eno-shima is famous for its pretty sea shells and its cave, three hundred and seventy-two feet deep, containing a shrine that can be visited at low tide.

COSTRATS OF THE MOUNTAINS AND SEA COASTS.

In our travels far back into the country, we observed how the customs receded into the life of the old Japan. In the cities along the coast that are frequented by



TAKING A RIDE IN A PALANQUIN.

Europeans, the change is so great that one could almost fancy himself to be in a port of one of the Western nations.

The religious devotees of the different creeds are more numerous back from the coast; the styles of dress and the household customs are less affected by the ways of foreigners.

The fruit-venders with baskets hanging from the ends of a pole balanced on their shoulders, are still in every town. See cut, page 21.

Although carriages drawn by horses are rapidly being introduced, the palaquin, which was in use long before the jinrikisha, is still to be seen in the remote villages. In the principal commercial towns, they now have fine bands, both of stringed instruments and horns, but back in the country is still to be heard the peculiar twang of the Gerkin and Lamisen.

The geisha, or dancing girls, were once slaves trained almost from babyhood for their profession, but now they are trained only when they show special aptitude and skill.

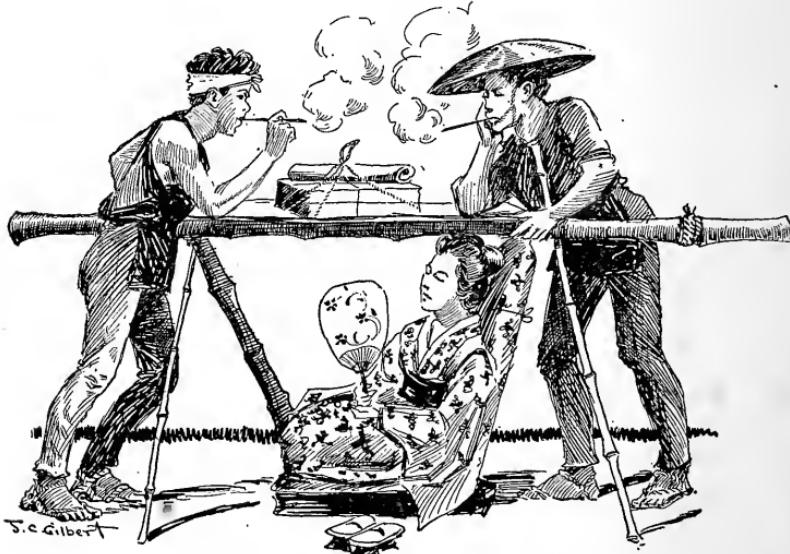
There are not now so many bands of female minstrels, but there is still to be seen the quartet of girls with tambourine, kettledrum, and the queer old stringed instruments.

SOME JAPANESE PETS.

We saw in numerous places, where birds had built their nests within the houses. The children all over Japan pay voluntary and natural devotion to the household shrine. It is a common thing, not only in the country, but in larger cities like Tokio, for a species of swallow to build its nest in the house, not in an out-of-the-way place, but in a room where the family may be most actively engaged, or in the shop fronting the street with all its busy traffic going on.

The very common occurrence of these birds' nests in houses is another of the many evidences of the gentleness of this people, and of the kindness shown by them

to animals. When a bird builds its nest in the house, a little shelf is promptly secured beneath it, so that the mats below shall not be soiled. The presence of a bird in the house is regarded as a good omen, and the children take great delight in watching the nest-building and the rearing of the birdlings. As if with an idea of the eternal fitness of things, the birds always build these



TAKING A SLEEP IN A PALANQUIN.

house nests much more symmetrically than when built in more exposed and public positions.

In this country, cranes are trained to do the same sort of service as our carrier-pigeons. It is a merry sight to watch them set off with their loud, harsh cries, and no less pleasant is it to see them arrive. One may trust them with a very full correspondence. The white herons, as well as the cranes, are protected from the fowler, being left unmolested, as they are considered sacred.

Among the rapacious birds, the falcon and the hawk take the lead inland, while the fish-eagle and the sea-eagle soar along the coasts. Gulls and sea-mews waken up the echoes among the rocks, but they are seldom seen in large flocks. In mentioning the animals native to Japan, the beautiful miku, or chamois, must not be overlooked, though the specimens we found of this fleet-footed little animal in the zoos were hardly representative, for it looked entirely out of place in its prison house, lacking its natural beauty and grace when seen in its native mountains, speeding from crag to crag, the most care-free of all God's creatures, and certainly one of the most graceful.

Since to eat animal food is against the religious principles of most of the people, we do not see in Japan the industries known as cattle raising, stock yards, and packing houses.

The people love the flesh of fish, and so pay much attention to fish-culture and fish-catching.

Some of the most singular forms to be found in the sea are around the coasts of this singular island.

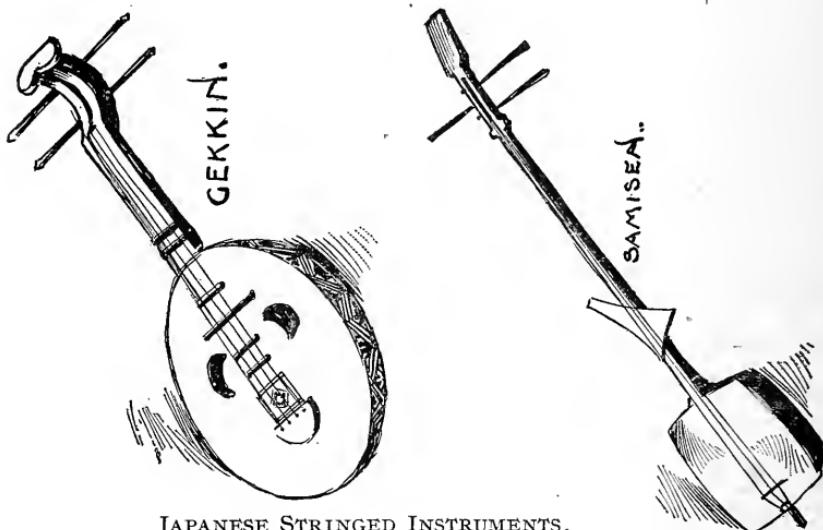
CHILDREN'S FEAST DAYS.

But even in the cities now given over to European manners, the pretty customs concerning children still remain. The Feast of the Dolls, on the third day of the third month, is regularly observed.

All the family dolls are brought together in some public place, dressed in their most gorgeous gowns. Some of the dolls and their gowns may have been in the family for a hundred years. The grown folks are as much interested in these feasts and plays as the

young people. On that account some one has called Japan "the paradise of children."

The boys are as much interested in this day as the girls; but it is not regarded so much their day as is the Feast of Flags, which comes later. On that day every



JAPANESE STRINGED INSTRUMENTS.

kind of banner to be imagined is floated from poles, houses, and every available place.

On each of these feast days the children, dressed in their best, play their games, which to us appear very uninteresting, listen to grandmother stories, that are even less interesting to us, and go to bed as happy and contented, if not even more so, as any children in the world.

THE ZOOLOGICAL GARDENS.

It was a happy chance that led us to visit the zoölogical gardens at Osaka, considered the finest in all Japan. The grounds were beautifully kept and the animals were housed after the most approved methods. A typ-

ical bruin from the jungles of Yezo performed the usual bear antics, and as a reward was given tid-bits in the form of sliced cucumbers by a little Japanese boy who seemed to be enraptured with the place. We, too, indulged in the pastime, for the privilege of which we were requested to pay five sens.

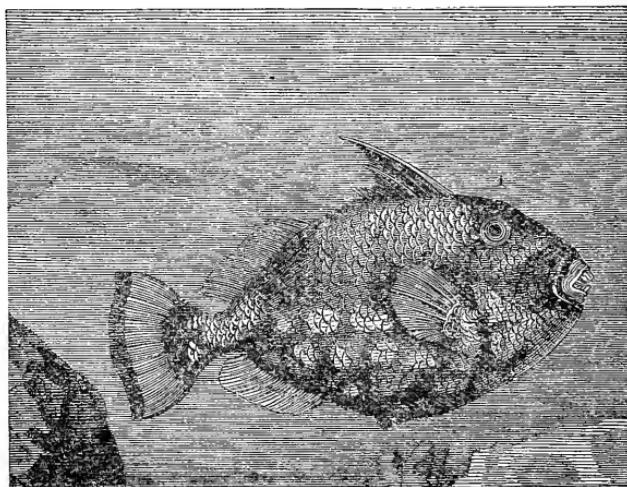
In the next cage was a wolf similar to our Reynard, and from the traditions related of him, he is quite as cunning in the far East as in the West. The peasantry believe him to be in league with all evil spirits or devils, and to be himself the very incarnation of craft and wickedness. Nevertheless, fox hunters are expert in catching this animal, his hair being much prized for making the reed pencils for painting and writing, used here.

A beautiful specimen of the reindeer was attractively housed near by. This animal is seldom hunted by Japanese sportsmen. As they have no packs of hounds for the chase of the deer or the fox, the nobility leave that to those ignoble hunters who must kill their game for profit.

A colony of small animals similar to the weasel were playing like little children under the thatched roof of their cage, and this, I am told, is a common sight, for they are very tame and fearless here.

The ornithological department was quite complete considering the scarcity of sea and land species. There were great eagles with penetrating eyes that seemed to look straight through one. Gorgeous peacocks proudly displayed their splendid plumage; lovely, soft gray parrots, with pink and white spots artistically dotted over them, and doves and pigeons galore. But sweetest of all were the love-birds in their little bamboo houses.

We were loath, indeed, to tear ourselves away from the interesting spot, but time was flying, and we hastened away to other sights and sounds. On our way to Kobe, in the evening, we saw many crows, pigeons and common sparrows, but it is noticeable that nearly all of the feathered tribe are of the European type. The crow, particularly, is a salient feature of the Japanese landscape, especially at Yezo, where there are



JAPANESE FISH.

literally millions of them. This crow is considerably larger than the species we see in America, being about the size of a raven, and fully a match in strength and courage for small dogs.

TYPICAL JAPANESE PROVERBS.

There is no medicine for a fool.

You can not rivet a nail in potato custard.

He wishes to do both—to eat the poisoned delicacy, and live.

By searching the old, learn the new.
The rat-catching cat hides her claws.
If you keep a tiger, you will have nothing but trouble.
An ugly woman shuns the looking-glass.
To aim a gun in the darkness. In vain.
The more words, the less sense.
Like the peeping of a blind man through a hedge.
A charred stick is easily kindled.
Who steals money is killed; who steals a country, is a king.

If you do not enter the tiger's den, you can not get her cub.

In mending the horn, he killed the ox.
Even a monkey sometimes falls from a tree.
Excess of politeness becomes impoliteness.
A blind man does not fear a snake.
Poverty can not overtake diligence.
If you call down a curse on anyone, look out for two graves.

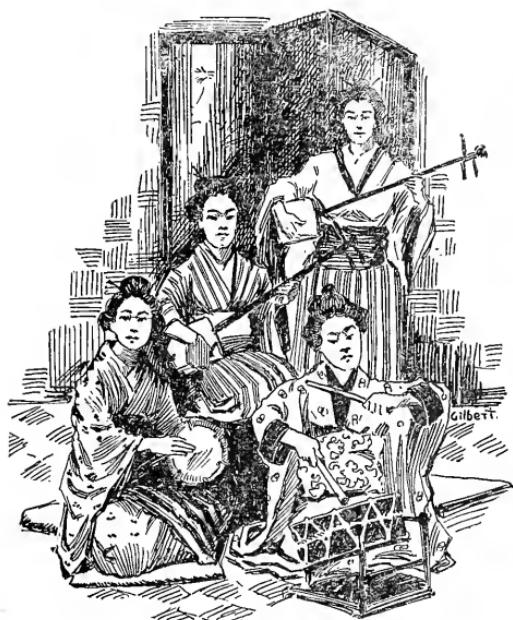
While the hunter looks afar after birds, they fly up and escape at his feet.

Everyone suffers either from his pride or sinfulness.
Even a calamity, left alone for three years, may turn into a fortune.

No danger of a stone being burned.
Even a running horse needs the whip.
Regard an old man as thy father.
The fortune-teller can not tell his own fortune.
The doctor does not keep himself well.
A narrow-minded man looks at the heavens through a needle's eye.
The beaten soldier fears even the tops of the tall grass.

POLITENESS AND SELF-POSSESSION.

It is said that nothing in the character of the Japanese people is so remarkable as their constant self-possession. Does not Scripture say something to the effect that he who ruleth himself is better than he who taketh a city? Who can give the exact quotation?



JAPANESE FEMALE MINSTRELS.

Then are the Japanese to be admired? They lose their temper only under the most extreme circumstances. Unless necessary, they regard it as ill-bred, impolite, and even wicked to show either distress or anger. The visible sign of this is their smile. The English proverb is, "Think twice before you speak," the Japanese advice is

that you must always smile before you speak.

THE JAPANESE SMILE.

It must indeed be a very bad person who can harbor wicked intentions behind a smile. Try it. Sometime when you are angry, smile and see if the bad thoughts do not fly away like owls before a sunrise.

Among the many stories told by travellers in Japan

illustrating this secret of the people's self-control, we give here a good example.

The traveller says: "One day as I was driving down from the Bluff, I saw an empty kuruma coming up on the wrong side of the curve. I could not have pulled up if I had tried; but I didn't try, because I didn't think there was any particular danger. I only yelled to the man in Japanese to get to the other side of the road; instead of which he simply backed his kuruma against a wall on the lower side of the curve, with the shafts outward. At the rate I was going, there wasn't room even to swerve; and the next minute one of the shafts of that kuruma was in my horse's shoulder. The man wasn't hurt at all. When I saw the way my horse was bleeding I quite lost my temper, and struck the man over the head with the butt of my whip. He looked right into my face and smiled, and then bowed. I can see that smile now. I felt as if I had been knocked down. The smile utterly nonplussed me,—killed all my anger instantly. Mind you, it was a polite smile. But what did it mean? Why did the man smile? I can't understand it."

To be able to answer the traveller's question, we must read what is said of the Japanese smile by Lafcadio Hearn who knows those people so intimately, and writes of them so beautifully.

He says, "A Japanese can smile in the teeth of death, and usually does. But he then smiles for the same reason that he smiles at other times. There is neither defiance nor hypocrisy in the smile; nor is it to be confounded with that smile of sickly resignation which we are apt to associate with weakness of character. It is an elaborate and long-cultivated etiquette.

"The smile is taught like the bow; like the prostration; like that little sibilant sucking-in of the breath which follows, as a token of pleasure, the salutation to a superior; like all the elaborate and beautiful etiquette of the old courtesy. Laughter is not encouraged, for obvious reasons. But the smile is to be used upon all



THE FEAST OF DOLLS—A JAPANESE HOME ON THE THIRD DAY OF THE THIRD MONTH.

pleasant occasions, when speaking to a superior or to an equal, and even upon occasions which are not pleasant; it is a part of deportment. The most agreeable face is the smiling face; and to present always the most agreeable face possible to parents, relatives, teachers, friends, well-wishers, is a rule of life. And furthermore, it is a rule of life to turn constantly to the outer world a mien of happiness, to convey to others as far as possible a pleasant impression. Even though

the heart is breaking, it is a social duty to smile bravely. On the other hand, to look serious or unhappy is rude, because this may cause anxiety or pain to those who love us; it is likewise foolish, since it may excite unkindly curiosity on the part of those who love us not. Cultivated from childhood as a duty, the smile soon becomes instinctive. In the mind of the poorest peasant lives the conviction that to exhibit the expression of one's personal sorrow or pain or anger is rarely useful, and always unkind. Hence, although natural grief must have, in Japan as elsewhere, its natural issue, an uncontrollable burst of tears in the presence of superiors or guests is an impoliteness; and the first words of even the most unlettered country-woman, after the nerves give way in such a circumstance, are invariably: 'Pardon my selfishness in that I have been so rude!'

"The graver the subject the more accentuated the smile; and when the matter is very unpleasant to the person speaking of it, the smile often changes to a low, soft laugh. However bitterly the mother who has lost her first-born may have wept at the funeral, it is probable that, if in your service, she will tell of her bereavement with a smile."

In America we regard it as abominable coarseness and callousness for any one under such circumstances to seem unmoved by grief, much less to smile.

But it is the Japanese teaching that, to exhibit your grief, is to distress others, and to distress others is a great sin.

The servant sentenced to dismissal for a fault prostrates himself, and asks for pardon with a smile. That

smile indicates the very reverse of callousness or insolence: "Be assured that I am satisfied with the great justice of your honorable sentence, and that I am



SERVANT BEFORE HER
MASTER.

now aware of the gravity of my fault. Yet my sorrow and my necessity have caused me to indulge the unreasonable hope that I may be forgiven for my great rudeness in asking pardon."

The youth or girl beyond the age of childish tears, when punished for some error, receives the punishment with a smile which means: "No evil feeling arises in my heart; much worse than this my fault has deserved."

THE RELIGION OF BUDDHA.

Mr. Hearn refers all this wonderful calmness to the religion of Buddha, which, above all things, teaches self-control and self-suppression.

For example, it says: "If a man conquer in battle a thousand times a thousand, and another conquer himself, he who conquers himself is the greatest of conquerors. Not even a god can change into defeat the victory of the man who has vanquished himself."

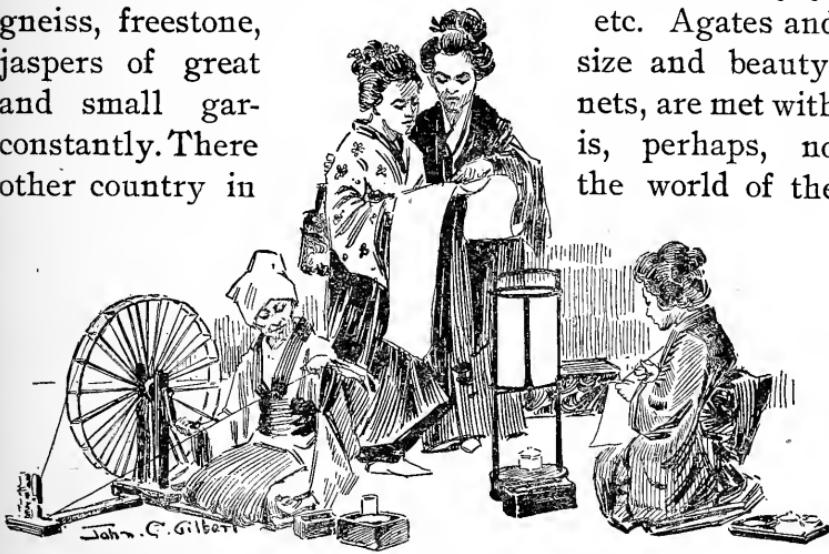
It is true that the wonderful island is full of absurd superstitions and much gross idolatry, which in truth are typical of the sins of the people; for it must not be supposed that they have not their share of wickedness and evil.

INDUSTRIES AND PRODUCTIONS.

Japan could very well be a hermit kingdom, like Corea, as long as it pleased, since its soil and its mountains bear all that the people need.

It is rich in gold, silver, copper, lead, mercury, tin, coal, sulphur, and salt. Iron is also to be found, and of excellent quality, but as it is in the form of magnetic oxide the cost of smelting it, is burdensome. A great variety of the softer building stones are found in almost every province, together with granite, porphyry, gneiss, freestone, jaspers of great and small garnets, constantly. There is no other country in

etc. Agates and size and beauty, nets, are met with in, perhaps, no the world of the



SPINNING, PAINTING, AND WRITING.

same extent that produces such a variety of conifers or timber in greater abundance. The mulberry-tree grows wild; and the varnish-tree, from which the celebrated lacquer is made, also yields oil and vegetable tallow. Apples, pears, plums, apricots, peaches, pomegranates, figs, oranges, lemons, grapes, etc., abound. Raw silk is the most important export of Japan, although a large

trade is done in tea, bronzes, tobacco, earthenware, screens, sunshades, fans, and countless other articles of manufacture. Its staple production is rice, of which an immense amount is consumed and exported annually.

SILK AND SILKWORMS.

The silk industry being the most important in the commerce of Japan with foreign countries, we will give here a full description of silk-making.

The silk districts and villages are always thriving, prosperous, exquisitely kept, and happy communities. Each house is converted into a silkworm nursery, and often into a factory as well, where every member of the family, from the smallest child who is capable of doing even the humblest little task, to the parents and aged grandparents, share in the delightful work of rearing the wriggling creatures.

Silkworm raising is divided into two principal branches, one, that of the production of the eggs, the other that of silk spinning. Upon the first depends the breed of silkworms and the yield of fine cocoons. The silkworm eggs are generally termed "seed" by silk raisers. They are nearly round, slightly flattened, and in size resemble turnip seed. When first deposited they are of a light yellow color, then they turn to dark lilac, and sometimes to dark green, according to breed. And thus eggs of the first quality are distinguished by their size, color, and by the cleanliness of the paste-boards. For the hatching of the eggs, the boards are taken out of the boxes toward the last of March and placed in a well-ventilated room. The hatching occurs

ten days later, and what looked like so much sandpaper a few hours before will soon fill the waiting trays with tiny white worms. These newcomers are immediately fed with mulberry leaves, which are hashed and sifted very fine. Daily the worms are lifted to fresh trays by



FEEDING THE WORMS BEFORE THIRD CASTING.

means of chopsticks, for the fingers are too rough and strong for much handling.

The worms grow very rapidly, and therefore require to be fed on an average of five times daily; three times a day in damp weather; six, seven, or eight times in hot weather, or whenever it is dry and the wind dries the litter.

For a week at a time the tiny gluttons crawl and eat, shedding their skins at intervals of several days; then they take a day and night of sleep, maintaining this

routine for five weeks. When they have grown large enough, they begin to wind themselves up in cocoons—those lovely silken houses in which no opening of any sort can be discovered. In these houses the worms change their shape and appearance, each one becoming a chrysalis, and finally emerging from its imprisoned habitation in the shape of a small, cream-colored butterfly. The butterfly lives without food for a few days, then dies. The female deposits for the next season from three hundred and fifty to four hundred eggs. When the worms are preparing for the long sleep, a layer of rice bran is placed on the paper on which they lie, and above it a sort of thread covered with chopped mulberry leaves. The following day toward noon, the worms are all perched upon the thread, which is next cautiously shifted to another place, in order to change the litter. This operation is repeated twice between each sleep, according to the atmospheric variations. The next day after their sleep only one meal is given them. Thereafter the rations are increased in accordance with certain rules. The three sleeps require the same sort of care, the one as the other. Only at the fourth sleep must the worms be taken up by the hand instead of allowing them to get up. Three days afterwards whole leaves are given them.

The Japanese are close observers, and when they notice that the worms want to spin, fresh leaves are supplied them six or seven times a day and even during the night. When the worms crawl up to the edges of the basket, they are taken one by one and put back into their places. For this purpose colga stalks are also used. When the worm has come to maturity, special care is

taken to keep the nursery well aired and cleansed. Any want of attention in this respect would be very detrimental to the health of the worm. Indeed, too much stress cannot be laid upon the care of silkworms, for there are a great number of deadly diseases liable to be engendered by atmospheric changes. Cold, heat, humidity and dryness are some of the causes of death unless one has a wide experience and special intelligence to apply to the case.

During the whole period of laying and hatching a temperature of seventy to eighty degrees is maintained, and in cold weather the heating is kept up with braziers full of glowing charcoal set about the room.

The establishment of the nursery is of paramount importance to these connoisseurs. It is usually composed of a ground floor and a first story with a south-east exposure. Half of the ground floor is occupied by the raiser; the rest is used to hold the mulberry leaves. As to the breeding, it is done on the first floor, which is accessible by two staircases, and which also communicates by a trapdoor with the lower floor. The roof is composed of boards in juxtaposition and covered with tiles; upon the arris of this roof is erected another. Windows open upon four sides for ventilation, each one being supplied with a spring-roller blind. The walls are in rough coated wood.

Even silkworms have their enemies. As in our own country, rats and mice are very fond of silkworms, and will use every means to reach them, one rat often destroying hundreds of them in a single night. Ants also have to be guarded against, especially the red ant, which is very destructive, eating the worms gradually

and stinging them to death. Birds, too, will fly into the cocoonery and seize them almost before one's eyes. However, the pets are protected by suspending the pasteboards in an airy chamber, where they are carefully watched.

The evenness of silkworms is considered of great importance by the Japanese, as they reckon the age of the worms by the number of meals eaten, and not by the days they have spent from their birth. Their appetite, too, depends upon the temperature. In cold weather they are benumbed and eat but little; hence the rule to feed plentifully in warm weather. When the Japanese wish to bring the worms to the same age, the first day's hatch is taken to a room where it is somewhat cooler than the others are. They are fed only twice or three times a day. Meantime the second day's hatch is fed five or six times a day until it overtakes the first, and so on. The third and fourth are pushed forward in like manner by warmth and numerous feeds, and if possible they are put through the molt at the same time. When it is desirable to prevent an egg from being hatched at the usual time, from the period of being laid, it is kept at a temperature between fifty-nine and sixty degrees, and is then exposed fourteen days to cold. To cause an egg to hatch before the usual time, they expose it to cold twenty days after being laid and keep it in that condition for two months. Six weeks later it will be in the same condition as an ordinary egg, and can be treated in the same manner.

Last, but not least, comes the process of unwinding the silkworms fifty days after their formation. Sometimes they are exposed to the sun between two sheets

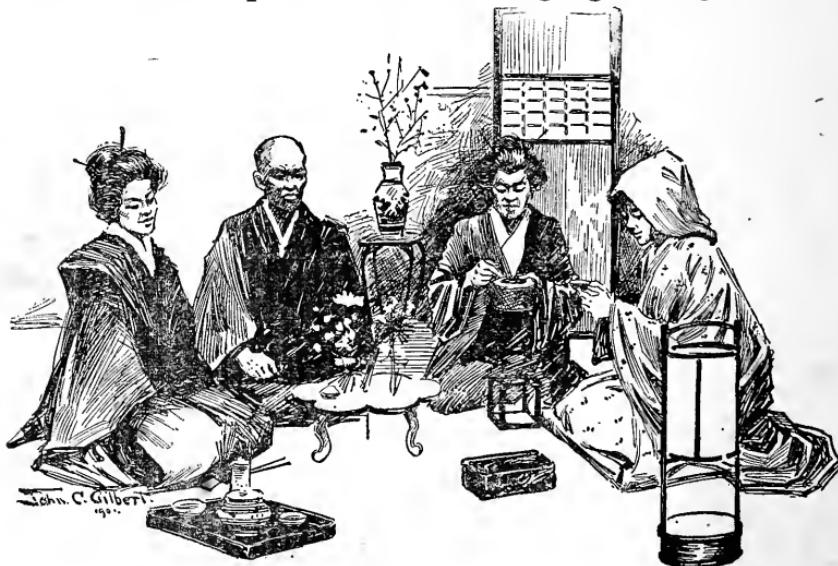
of paper. Or, mayhap, they are placed above boiling water. Again, they are put in a very tight drawer and turned over from time to time. Finally, camphor may be put in the box containing them. At any rate the whirling reel soon changes the yellow balls into great skeins of shining silk, ready to be twisted, tied and woven either at home or across the blue seas. Silk is the most valuable article of export which Japan produces, and raw silk to the value of thirty millions of yen (dollars) goes annually to foreign consumers, while at home seven millions of yen's worth of manufactured fabrics are used. This will give some idea of the silkworm industry in the little isle across the Pacific.

THE RICE FIELDS.

But of greater importance in the life of the people than silk raising is the product of the rice fields.

The rice plant is a kind of grass which thrives best in low, damp land, as it needs a great deal of water. It must be set out in the wet season. At this time we may see both men and women standing in mud and water, busy at their work in the rice fields. They wear large hats which look like inverted bowls, and rain coats made of straw or oiled paper. After the seed has been sown, the field is usually flooded with water several inches deep until the seeds sprout. The water is then drawn off, but the field is again flooded before the grain ripens, and the higher the water rises, the higher the rice grows, the ear always keeping above the water. It commonly grows three or four feet high, and bears its grain in heads, much like oats.

A few days before the rice is ready to cut, the water is drawn off from the field and the grain is cut with sickles and spread out to dry. The next day it is tied up in sheaves or bundles, carried onto dry ground, and piled up in stacks. The rice is separated from the straw in a threshing machine, from which it comes out with the husk on. The husk is taken off in a mill, where the rice passes between large grinding stones,



DRINKING SAKI.

which rub it off and leave the grains white and clear. As many of the grains are broken in this grinding, the rice is then turned round and round in a barrel made of wire netting, the meshes of which grow larger toward the bottom. In this way it is divided into several kinds: first the flour falls through the fine netting at the top, then the small pieces through the next larger holes, then the "middling" rice or large pieces pass through, and lastly the whole grains fall out at the end.

Rice is the principal food of nearly a third of the human race, mostly in hot climates.

The Japanese make a kind of beer called *saki* out of rice, which may be called the national intoxicating drink.

TEA PLANTATIONS.

The tea fields are usually on the sides of the hills, the rice being grown in the low lands. A new plantation is made by sowing the seed in holes at proper distances, two or three seeds being put into a hole to secure a plant. The first crop is obtained in the third year, when the shrub is by no means full grown. When about seven years old, it yields only a scanty crop of hard leaves, and is cut down, when new shoots rise from the root and bear fine leaves in abundance. This is repeated from time to time, till the plant dies at about the age of 30 years.

Teas are of two kinds, green and black teas, which are made from the same leaves, but are cured differently. When the leaves are dried quickly they make green tea, but when they are allowed to dry slowly, so that they ferment or work a little, they turn black and make black tea. The leaves are first slightly dried in shallow baskets in the sun, and are then put, a few at a time, in an iron or copper pan, heated usually over a charcoal fire, and stirred until they are dry enough, when they are emptied upon a table, where other workmen roll them with their hands into the little rolls in which we see them. They are afterward dried again, sorted, and made ready for packing.

The Japanese have a legend to explain the origin of

tea. They say that a priest, who went from India to China about the beginning of the sixth century, fell asleep one day when he wished to watch and pray, and in a moment of anger cut off his eyelids and threw them on the ground, where they grew into the tea shrub, the leaves of which are good to prevent sleep.

HOW JAPAN WAS OPENED TO THE COMMERCE AND CIVILIZATION OF THE WORLD.

Naturally, those nations or individuals that see only themselves and contemplate from time immemorial only their own vanities, come to believe themselves the supreme people of the world, and that all others are barbarians. That was the way with Japan, when the whaling vessels of New Bedford, Massachusetts, during the administrations of James K. Polk, began to pass along the coasts of the hermit empire.

The first special and systematic attempt to open diplomatic communications with that unknown people was made by President Polk when he sent Commodore Biddle with the battleship Columbus and the sloop of war Vincennes, bearing a letter to His Imperial Majesty, the Emperor of Japan.

The letter may be condensed as follows:—

“I send you, by this letter, an envoy of my own appointment, an officer of high rank in his country, who is no missionary of religion. He goes by my command to bear to you my greeting and good wishes, and to promote friendship and commerce between the two countries.

“You know that the United States of America now extend from sea to sea; that the great countries of

Oregon and California are parts of the United States; and that from these countries, which are rich in gold and silver and precious stones, our steamers can reach the shores of your happy land in less than twenty days.

“Many of our ships will now pass every year, and some, perhaps, every week, between California and China; these ships must pass along the coasts of your empire; storms and winds may cause them to be wrecked on your shores, and we ask and expect from your friendship and your greatness, kindness for our men and protection for our property. We wish that our people may be permitted to trade with your people; but we shall not authorize them to break any law of your empire.

“Our object is friendly commercial intercourse, and nothing more.”

The American ships arrived at Yedo Bay in July, 1846. They were at once surrounded by four hundred or more guard boats, each containing from five to twenty men. An inferior official climbed aboard the sloop or stuck a Chinese symbol, tied to a stick, at each end of the vessel. This meant that they had taken possession of the ship. The officer commanded the symbols to be taken down and returned to the Japanese official.

Then a man who could speak Dutch came aboard, but nothing further was accomplished than delivering the president’s letter to a courier who was to take it to the emperor. It probably got no further than the first official.

In seven days an answer came.

"No trade will be allowed with any foreign nation but Holland."

The commodore could do nothing more, and with that unsatisfactory result he returned to the United States.

During that year, a Japanese boat was driven out to sea by a storm. The sailors were rescued by an American vessel and carried to San Francisco. There they were well-treated, and at last returned to their country with an exalted opinion of the people they had before regarded as barbarians. One of them, a boy, remained and was educated in this country. He returned to Japan as an interpreter, and was very useful in reforming the sentiment of his country about us.

In 1849, some of our sailors were cast upon the shore of Japan from the wreck of the whaler *Lagoda*. They were thrown into prison, and Commodore Geisinger sent the gunboat *Preble* under Commander Glynn to demand their release.

The ceremonies and petty obstructions by which they tried to delay compliance with his demand were so silly as to be exasperating to the Americans. They wanted time in which to consult the wishes of the emperor, but the commander said, "Just three days and no more."

They understood the threat, and the next day the sailors were sent aboard.

The *Preble* returned home, and after several moves that were not carried out, Commodore Matthew Perry, brother of Oliver Perry, the hero of Lake Erie, was sent with four vessels to open Japan to the commerce and civilization of the world.

On July 8, 1853, he anchored in Yedo Bay. The

order was given: "No one allowed to go ashore, no person from the shore to be allowed on board."

The Japanese historian writing of that event at the time, says:—

"When the barbarian anchored his fleet in Yedo Bay,



GOING HOME FROM A DAY'S WORK.

orders were sent by the imperial court to the Shintō priests at Isé to offer up prayers for the sweeping-away of the barbarians." Millions of earnest hearts put up the same prayers as their fathers had done in their victorious conflicts and wars with China, fully expecting the same result.

All the barbarians that had been there before had

quietly submitted to every order given by the first officer coming aboard, and who was always the most inferior. So the Japanese had contempt for all foreigners who had no more character than to obey the least of their officers.

This time one after another of the ranking officers were refused admittance or audience until the governor himself was compelled to return ashore without even a word from any one but the common sailors. These strange visitors treated all of them as if the lord of all nations was himself seated on the mysterious throne of the wonderful volcano-ship. These strangers disregarded all orders, and acted as if they owned the earth.

The governor returned in impressive state, but it was Sunday, and he was told that even the emperor himself could not visit them that day on business.

Then the regent of Yedo played emperor, and sent two squires whom he said were illustrious princes to receive the president's letter. Commodore Perry had no means of knowing the truth, and so in pompous state, the commander and his staff in glittering gold lace went ashore with three hundred marines dressed as on parade. Two of the largest sailors carried the stars and stripes, and two little boys bore the gold casket containing the letter, guarded by two stalwart negroes.

The two sham princes were in a temporary shed erected for the purpose, and one of them, introduced as "The First Councilor of the Empire," received the letter.

Then after pretending to read it through an interpreter this reply was given: "We have received the

letter of the President of the United States of North America. We have let you know that we don't care about having foreigners here, and if you want anything from us you must go to Nagasaki. Your mysterious Great Man made us believe that he would be insulted if we did not receive the letter at this place. Very well, we have done so. The answer we will give you later, and now you may go home."

"All right," said Commodore Perry. "And when shall I call for an answer? Give yourself plenty of time. Don't be too anxious to see me soon! Suppose we say April or May next year! I will return for the answer with more ships." Then he returned aboard.

He went to Hong Kong to refit and repair his ships. Hearing from the Dutch that the emperor was dead, and thinking it was a trick to deceive him, although it proved not so, he sailed again for Japan in January of the next year. This time he had a more imposing fleet of nine ships.

Then commenced again the remarkable deceptions and continuous play for delay; but Commodore Perry anchored close to the city and demanded a favorable answer to the President's letter in the form of a treaty.

The authorities claimed that a treaty could be negotiated only at certain places far inland. Perry said the shore next to his fleet was good enough place for him, and that he would allow them only five days more. The sons of heaven and the descendants of the gods, as they claimed to be, must have a treaty ready by that time or the Great Man in the ships would be angry and there was no telling what might then happen. It was

then arranged to have the negotiations take place at Yokohoma.

It is said that there was one spectator upon the bluffs at Yokohama who was persuaded in his own mind that the men who could build such ships as those; who were so gentle, kind, patient, firm; having force, yet using it not; demanding to be treated as equals, and in return dealing with Japanese as with equals, could not be barbarians. If they were, it were better for the Japanese to become barbarous. That man was Katsū, afterward the great Secretary of the Japanese Navy.

The people of Yokohama saw the blazing beacon-fires of the steamers, and heard the breathless messengers tell the tale of the wondrous apparition of mighty ships moving swiftly without wind, tide, or oars. They felt the first pulses of a new life stir within them as they talked that night before their huts in the sultry evening. Their idea of a steamer was, that these Western foreigners, who were not men, but half beasts, half sorcerers, had power to tame a volcano, condense its power in their ships, and control it at will. That night, as the spark-spangled clouds of smoke pulsed out of the fire-breathing smoke-stacks of the steamers, which were kept under steam in readiness for attack, many an eager prayer, prompted by terror at the awful apparition, went up from the hearts of the simple people, who anxiously awaited the issue of the strange visit.

During all the time in which Commodore Perry's fleet lay at anchor, or steamed at will over their sacred waters, the surveying boats were busy extorting the secrets of the water, its danger and its depth. No drunken sailor roamed on the land, none of the quiet

natives were beaten, robbed, or molested. The mighty mind of the gentle commodore extended to the humblest minutiae of discipline, and his all-comprehending genius won victory without blood. The natives had the opportunity of gaining clearer ideas as to what sort of beings the strange visitors were. In those days even the proudest samurai were convinced of the power of the Western nations. Familiarity bred no contempt of American prowess, while for the first time they saw their own utterly defenseless condition. Long, tedious discussions followed the first meeting at Yokohoma and at last the treaty, agreed to in all its parts, was signed on March 31, 1854.

Then the presents sent by the President of the United States to His Imperial Majesty, Emperor of Japan, were delivered.

There was a little locomotive that would draw a train of cars for several minutes on a miniature railroad, a complete telegraph outfit with a mile of wire, a sewing machine, clocks, and numerous articles unknown to the Japanese. In return the Japanese presented the president with lacquer, bronze, porcelain, ivory, silk, and numerous other articles peculiar to them.

The articles given by the United States never got farther than the house of the tycoon or governor, and there they rusted and perished in neglect.

The articles given by the Japanese are still to be seen carefully labelled in glass cases in the Smithsonian Institute at Washington.

CHRISTIANITY IN JAPAN.

St. Francis Xavier was the first Christian priest to visit Japan. The daimiō, or provincial ruler, was already on favorable terms with Portuguese traders when this good man arrived in the year 1542. The Buddhist priests at this time were so powerful and oppressive that the people welcomed the new religion, and so many converts were made that four representatives of noble birth were sent to visit the pope in Rome.

St. Xavier learned little of the language, but he had an interpreter who was obtained, as he relates, in this way: A native of Satsuma named Anjiro, who, having killed a man, had fled to a Portuguese boat, and was carried off. After the long sufferings of remorse he reached Goa, becoming a convert to Christianity. Learning to read and write Portuguese, and having mastered the whole Christian doctrine, he became Xavier's interpreter. To the question whether the Japanese would be likely to accept Christianity, Anjiro answered — in words that seem fresh, pertinent, and to have been uttered but yesterday, so true are they still — that according to the language of St. Xavier, "his people would not immediately assent to what might be said to them, but they would investigate what I might affirm respecting religion by a multitude of questions, and, above all, by observing whether my conduct agreed with my words. This done, the king (daimiō), the nobility, and adult population would flock to Christ, being a nation which always follows reason as a guide."

Spanish and Portuguese priests began to come in large numbers, and the new religion progressed rap-

idly. The time of the highest success of the missionaries in Japan was, according to their own figures, six hundred thousand — a number which is no exaggeration, the quantity, not quality, being considered. The Japanese, less accurately, set down a total of two million nominal adherents to the Christian sects, large numerical statements in Japanese books being untrustworthy, and often worthless. Among their converts were several princes, and large numbers of lords and gentlemen in high official position, generals and captains in the army, and the admiral and officers of the Japanese fleets. Several of the ladies of the households of the reigning families, besides influential women of noble blood in many provinces whose rulers were not Christians, added to their power, while at the seat of government the chief interpreter was a Jesuit father. Churches, chapels, and residences of the fathers were numbered by thousands, and in some provinces crosses and Christian shrines were as numerous as the kindred evidences of Buddhism had been before. The fathers and friars had traveled or preached from one end of the western half of Hondo to the other.

But the priests refused to obey the ridiculous laws and customs they found there so repugnant to them, openly defying the officers of the government. They were the champions of the enslaved poor who had never before dreamed of resisting their oppressors, and this made them enemies among the most powerful.

In 1609 the Dutch arrived, and as Holland was at war with Spain and Portugal both as a nation and in religion, those that were opposed to the Catholic Christianity found a valuable aid in the Protestant Chris-

tianity of the Dutch, the religious controversy, as in other countries, became a life-and-death struggle for political supremacy. Persecution of the Catholic Christians raged from 1614 until it reached the total exclusion of all in 1637, when a Dutch ship captured a Portuguese ship bearing a letter to the king of Portugal from Japanese conspirators asking for ships and soldiers to overthrow the government and set up a Christian kingdom.

The Dutch lost no time in delivering this letter to the government of Japan, and then the law was passed excluding all foreigners from Japan, excepting under certain restrictions the traders of Holland.

The clause that kept foreign nations out until the arrival of Perry was about as follows:—

“No Japanese ship or boat, or any native of Japan, shall henceforth presume to quit the country, under pain of forfeiture and death; any Japanese returning from a foreign country shall be put to death; no nobleman or samurai shall be suffered to purchase anything of a foreigner; any person presuming to bring a letter from abroad, or to return to Japan after he has been banished, shall die, with all his family, and whosoever presumes to intercede for such offenders shall be put to death.”

More than forty thousand native Christians were massacred at the siege of Shimabara, and many thousands elsewhere within a few months.

Christianity was almost wholly suppressed, so that hardly a trace remained when Perry arrived.

The real return of Christianity did not take place till after the revolution of 1868, when the ruling emperor

was deposed and the edict against the Christian religion removed.

Now the Japanese can believe as they please, except that it is a grave social offense for him to doubt the divinity of the emperor and the celestial origin of his nation.

JAPANESE HISTORY.

Japan has passed through the successive eras of tribal government, pure monarchy, feudalism, anarchy, and modern empire. Its ruling dynasty boasts of 46 centuries of unbroken succession, and claims descent from Jimmu Tenno, first mikado, a fabulous warrior, whose descent from the sun goddess is a matter of faith with the Japanese. They base upon it their claim of the mikado's divinity. The empire claims to have had a previous existence of 2,479 years, but its history dates from Jimmu, 667 B. C., and from his death until 571 A. D., 31 mikados ruled.

In 552 A. D. Buddhism was introduced into Japan, and thenceforth became a potent influence in the formation of character.

In 1184 Yoritomo became first shogun (a term meaning general), the dual system of government, which ended only in 1867.

The government of Japan is now substantially as it was prior to the twelfth century, modified by the necessity of modern politics. The emperor is assisted by a Prime Minister and two Junior High Ministers. Under these are seven counsellors. The administrative government is carried on by ten ministers, the heads of as many departments. In 1881 the Emperor conferred upon the Empire the forms of a constitutional govern-

ment, and directed "that after 1890 Japan shall be governed by a national assembly, the attributes of which we will settle hereafter." Formerly the country was



AN ANCIENT JAPANESE WARRIOR.

divided into hundreds of petty principalities, with varying coinage, laws, customs, etc., and cursed with the spirit of sectionalism and clanishness. The empire is now ruled from one center; and national systems of law, education, postage, coinage, and the details of administration are developing a higher type of national life. Among the reforms inaugurated and carried out by the Mikado's government are the abolition of the feudal system, a system of national posts and schools, the elevation of the Eta, or parrah, class to citizenship, the establishment of lighthouses, telegraphs, railways, dockyards, and most of the appliances of modern invention, the opening of permanent diplomatic relations with foreign nations, and a general advance along the path of modern

progress. The laws of Japan, once so vindictive and cruel, are now in course of revision, and a new code, far more merciful, is in force.

Since her marvelous awakening in the war with China, Japan has become one of the leading nations of the world.

Japan is divided (since 1868) into three classes — noblemen, gentry, and common people. The old caste system is practically abolished. The people of Japan are evidently a mixed breed of Malay, Mongolian, and Aino, or aboriginal, blood. They are in general well made, active, and supple, having yellow, or dark-red complexions, small, deep-set eyes, short, flattish noses, broad heads, and thick, black hair. The type of features varies greatly among the various classes, the oval face and prominent features being characteristic of the higher, and the round, flat face of the lower classes. The dress of the Japanese consists of several loose silken or cotton robes, worn over each other, the family arms being usually woven into the back and breast of the upper garment. To these is added, on state occasions, a robe of ceremony; and the aristocracy wear with it a sort of pantaloons called *hakama* (resembling a full-plaited petticoat drawn up between the legs), with one or more swords, according to the rank of the parties. The old ceremonial dress, the swords, and the shaven crown and top-knot, are either wholly in desuetude or are rapidly disappearing. European dress has been largely adopted by officials and others of the male sex, but the women retain their ancient picturesque robes. Hats are in general only worn in rainy weather; but the fan is an indispensable appendage to all classes of the Japanese. Their gait is awkward, owing partly to their clumsy shoes; but that of the women is the worst, in consequence of their so tightly bandaging their hips as to turn their feet inwards. On the other hand, they do not deform themselves by confining their feet in tight shoes, like the Chinese. The great bulk of the

people appear intelligent, and desirous of increasing their knowledge by inquiries; they study medicine and other sciences, and some recent students have made scientific observations of great value. The Japanese language has no affinity to that of the Chinese, nor, indeed, to any known Asiatic language, except that of the Ainos, who inhabit Yezo and Karafto.

JAPANO-CHINESE WAR.

The conflict of 1894-95 between the two great native powers of eastern Asia had its origin in an effort on the part of Japan to gain a controlling influence in Corea, and of China to make good her long dormant claim to suzerainty over the Corean kingdom. The liberal element in the Corean government had made treaties with foreign powers and opened ports to foreign trade, an action which gave rise to insurrections in 1884 and again in 1894 on the part of the conservative party of the nation. This action was strongly resented by China, who requested Japan to withdraw, and sent troops to sustain the Corean government. Japan refused to withdraw until certain "reforms" were guaranteed. On June 30, 1894, the Japanese party in the Corean administration declared that country to be independent of China and invoked Japanese aid. On August 1 war was formally proclaimed by Japan. Li Hung Chang, prime minister of China, had earnestly sought to avoid hostilities, knowing how illly his country was prepared for them, but now took vigorous measures to meet the threatened danger. During September and October campaigns took place in the Liao Tung peninsula, in which the Japanese armies were uniformly suc-

cessful. The principal battle was fought at Ping Yang on September 15, and ended in a disastrous repulse of the Chinese, 16,000 of whose forces were killed, wounded, and captured, while the Japanese suffered but a trifling loss.

Two days afterward, September 17, occurred one of the most notable naval battles on record, being the first in which armored vessels, with modern artillery, met in combat. This conflict took place off the mouth of the Yalu River, both sides fighting with great courage, but the Japanese proving superior in naval



JAPANESE GOD OF WAR.

tactics and in the performance of their artillery. The battle ended in victory for the Japanese fleet, though it had suffered too severely to follow up its advantage. The remnant of the Chinese fleet made its way to Port

Arthur, a strongly fortified city at the southern extremity of the Liao Tung peninsula.

In January, the Japanese fleet advanced against the port of Wei Hai Wei, a fortified stronghold on the northern coast of China proper. A force of 25,000 land troops was successfully landed, and invested the stronghold in the rear, attacking and quickly taking the landward forts. Wei Hai Wei was thereupon abandoned by its garrison and occupied by the Japanese without a fight, and the Chinese fleet, which held the harbor, now turned its guns against the fortifications which it had recently sought to defend. Several vessels of this fleet were destroyed by torpedo boats which the Japanese sent into the harbor, and the affair ended in the surrender of the Chinese fleet. China was now in a perilous position; its fleet destroyed and its two coast strongholds held by the enemy. A continuation of the war threatened to end in a complete conquest of the Chinese Empire, and Li Hung Chang, China's great statesman, who had been degraded from his official positions in consequence of the continued disasters to the army, was restored to all his honors, and sent to Japan to sue for peace, with full powers to conclude a treaty.

The skilled envoy endeavored to obtain favorable terms, but found himself obliged to accept the ultimatum of Japan, and a treaty was signed April 15, 1895.

TEACHER'S SUPPLEMENT.

A Little Journey to Japan.

The class, or travel club, has now completed the study of Japan, and is ready for a review. In order to make this interesting, let the work be summed up in the form of an entertainment called—

AN AFTERNOON OR EVENING IN JAPAN.

For the afternoons abroad, given as geography reviews, or as a part of the Friday afternoon exercises, invitations may be written out by the pupils, or mimeographed or hectographed, and carried to friends and parents.

If given as an evening entertainment and illustrated by stereopticon views, handbills may be printed and circulated, at least a week beforehand. The following form may be used:—

SCHOOL ENTERTAINMENT.

A TRIP TO JAPAN FOR TEN CENTS.

You are invited by the pupils of the _____ school [or the members of the Travel Class or Club] to spend *an evening (or afternoon) in Japan*.

The party starts promptly at 1:30 P. M. (or 8 P. M.) the—. Those desiring to take this trip should secure tickets before the day of sailing, as the party is limited. Guides are furnished free.

The proceeds of this entertainment are to be used in the purchase of a library and pictures for the school.

ROOM DECORATION.

The room may be hung and partially illuminated with bright-colored Japanese lanterns. Large and small paper parasols may be suspended from the ceiling, and two or three large ones on bamboo poles may be fastened to the floor.

Small fans and lanterns depend from the edge of these parasols and also from light arches of bamboo that have been constructed over the door way.

Festoons of lanterns and dragon-shaped paper kites may be hung from the windows.

Under the large parasols place seats for the guests, and large Japanese vases of flowers. Fans may also be used in the decoration of the room in many ways.

A number of these may be used as coverings for the earthen-ware pots of chrysanthemums and other plants set in the windows and on the platform.

Each pot may be encircled by an extension fan, minus its brass fastenings, the sticks being held down by a ribbon band.

In the center of the blackboard, print or write, "The Sunrise Kingdom," in large letters. A border of tiny Japanese flags may be placed across the blackboard with colored crayons, and a large one occupy the place of honor in the center.

Pictures of the national flowers (the chrysanthemum and the plum blossom) should be placed about the room, if the flowers themselves can not be secured.

Pictures of Japanese life and scenes may be pinned upon the walls. Japanese screens may be used to hide unsightly objects, and wall pockets may be hung upon the wall, and filled with flowers or photographs of Japanese views.

A number of large cards bearing Japanese writing may be hung in different parts of the room, and copies of Japanese pictures and books may easily be borrowed for the occasion.

Pictures of the young emperor and empress, the Japanese minister at Washington, and other noted personages, may be clipped from the monthly magazines and mounted.

Bamboo tables, chairs, and settees may be given a place in the furnishing of the room for this afternoon.

One corner of the room may be fitted up with booths, by using the screens, and articles of Japanese workmanship or Japanese productions exhibited or offered for sale.

Tiny perfumed pastils may be burned before the exercises and an odor of sandal wood (the popular Japanese perfume) may add its fragrance.

If pupils have not brought Japanese objects to school while the country was being studied, speak of making a loan collection, at least a week before the "Afternoon in Japan."

Ask each pupil to bring some article from home which came from Japan. Ask the pupils who have no Japanese articles to contribute to bring a sample of some product native to Japan.

Upon the product table and in the booths exhibit bowls of rice, tea, wheat, millet, camphor, gum, opium poppy, mulberry, cypress wood oil, cuttle fish, copper, ginger, vegetable wax, cinnamon, cocoanuts, bananas, and other products.

On another table or in a booth, arrange porcelain ware, carved articles, sandal wood, jade jewelry, sheet lead, mats, vases, lanterns, fans, parasols, paper napkins and handkerchiefs, silks, baskets, balloons, kites, firecrackers, crape, lacquer ware, bamboo articles, etc.

REFRESHMENTS.

Refreshments may be served from lacquered trays of Japanese make and paper napkins used. The food may be served in Japanese style upon very low platforms or tables, like elevations or mats, each person sitting upon the heels while eating.

Rice and tea may be served in very tiny bowls and cups. Japanese fruits and sweetmeats may be bought at most large fruit and grocery stores, and served.

Japanese ice cream is made of crushed ice sprinkled with sugar.

COSTUMES.

Pupils taking part in the exercises or serving refreshments, should be costumed in Japanese kanonas, wear Japanese shoes, sandals, or slippers, and carry fans.

The kanonas or dresses may be made of any bright-figured cotton material, or of red or yellow cheese cloth or sateen.

GIRLS' COSTUME.

The girls' dress is a loose, comfortable garment which looks just like a dressing gown tied around the waist with a girdle. This may be made of any bright-flowered or figured cotton

material, or of bright red or yellow. The sleeves are made very long and wide, and as only a small part is needed for the arm, the rest is folded and sewed to form a large pocket; the sash must be wide, and tied in an immense bow behind. While in the house, only thick, white stockings are worn; these are made of cloth somewhat in the shape of a mitten, having a separate place for the big toe. When on the street, a thick, wood sandal or clog is used; this is kept in place by a single strap passing around between the toes and around the ankle.

The hair should be loosely rolled back from the front and fastened into a big knot behind. Into this knot large pins may be placed, or the hair may be decorated with tiny fans and artificial cherry blossoms. Bunches of chrysanthemums may be pinned upon the dress.

COSTUME FOR BOYS.

Make a loose garment which looks like a dressing gown tied around the waist with a girdle. The sleeves of this garment are very wide and long, and as only a small part is needed for the arm, the rest is folded and sewed to form a big pocket. The boys wear a belt four or five inches wide. The trousers are made of dark blue, gray, or brown.

Japanese shoes or sandals, white stockings, a fan, and a parasol complete the outfit. The boy should have a smooth, dark face, stained a deep olive, and close-cut hair.

AN AFTERNOON IN JAPAN.

PROGRAMME.

1. Introductory remarks by the guide.
2. Description of the ocean voyage from China to Japan, using a large map.
3. Recitation, "Japan," a poem.
4. Brief history of China.
5. Geography of the country, giving size, location, climate, principal cities, etc.
6. Impressions of city life.
7. Music, "Three Little Maids from School," a selection from the *Mikado*, with tableau.

8. Homes and home life of the people.
9. Amusements.
10. Reading, "The Japanese Plum Festival."
11. Reading, "The Flag Festival."
12. Music, national air of Japan.
13. How people travel.
14. Child life.
15. Reading, "The Doll Festival."
16. Education, A Japanese school.
17. Reading, A Japanese fairy tale.
18. Song, "The Japanese," from "Songs in Season."
19. Japanese proverbs, or sayings (one to be recited by each member of the class without rising from the seat).
20. Places of interest in Japan.
21. Japanese industries.
22. Reading, "Bamboo."
23. The war between China and Japan.
24. Music. March, "From the Little Tycoon."
25. Departure for home.
25. Music, "Home, Sweet Home."

The readings entitled "Boys and Girls of Japan," "The Doll Festival," and "The Flag Festival," may be found in Mac Millan's "Child Life," Part Three, or the Third Reader.

A long and interesting poem entitled "Japan," which would make excellent recitations for two or three pupils may be found in "Christmas in Other Lands," by Lydia Avery Coonley. The price of the book is twenty-five cents; published by A. Flanagan.

The song entitled "Japanese" is exactly the thing for a Japanese Afternoon, and may be found in a song book entitled "Songs in Season," published by A. Flanagan.

The "Story of the Tea," the "Story of the Teacup," and the "Story of Rice" will add much of interest to the study of this country.

A number of Japanese pictures useful for class work may be found in a booklet issued by the Southern Pacific Railway.

JAPANESE.

(To be spoken by a small girl in Japanese costume.)

I've come from far-away Japan,
The land of parasol and fan.
Kingdom of sunrise, empire where
Chrysanthemums and quinces are.

The things we do you would call queer;
Our clothes are not like any here.
Our ladies stiffly do their hair,
And stick long pins in here and there.

We wear no shoes within the house;
We walk as quiet as a mouse.
Screens that unfold our rooms divide —
They're large or small — as we decide.

Our stoves, a box of sand; a pot
Hangs o'er its coals of charcoal hot;
And there our rice and fish cook we,
And boil the kettle for our tea.

We sit on mats upon the floor,
At tables two feet high — no more.
Lanterns, but never gas, have we,
We don't like electricity.

We always reverence the old,
And give them honor's place. We're told
That blessings to the house are sent
Wherein the aged are content.

We keep all little children glad,
And never talk of being "mad;"
But always are good little friends,
And so their good time never ends.

With us each one protects the rest;
Is not our way by far the best?
I think it is, and wish that you
Would try that way, — you'd like it, too.

(Extract from "Japanese," by Lydia Avery Coonley, in
"Christmas and Other Lands.")

JAPAN.

Cradled and rocked in Eastern seas,
The islands of the Japanese
Beneath me lie; o'er lake and plain
The stork, the heron, and the crane
Through the clear realms of azure drift,
And on the hillside I can see
The villages of Imari,
Whose thronged and flaming workshops lift
Their twisted volumes of smoke on high;
Cloud cloisters that in ruins lie
With sunshine streaming through each rift
And broken arches of blue sky;
All the bright flowers that fill the land,
Ripple of waves on rock or sand;
The snow on Fujiyama's cone;
The midnight heaven so thickly sown
With constellations of bright stars;
The leaves that rustle, the reeds that make
A whisper by each stream and lake;
The saffron dawn, the sunset red,
Are pictured on these lovely jars.
Again, the sky lark sings; again,
The stork, the heron, and the crane
Float through the azure overhead,
The counterfeit and counterpart
Of Nature reproduced in Art.

— *H. W. Longfellow.*

JAPAN.

These shores forsake, to future ages due;
A world of islands bears thy happier view,
Where lavish nature all thy bounty pours,
And flowers and fruits of every fragrance showers;
Japan behold; beneath the globe's broad face,
Northward she sinks, the nether seas embrace
Her eastern bounds; what glorious fruitage there,
Illustrious Gama, shall thy labors bear!

— *Selected.*

NATIONAL AIR OF JAPAN.

FOU SO^KA.

Allegro vivo.

Allegro vivo.
ff

NATIONAL AIR OF JAPAN—Continued.

A page of sheet music for piano, featuring five staves of music. The top two staves are for the treble clef (G-clef) voice, and the bottom three staves are for the bass clef (F-clef) voice. The music is in common time and includes various dynamics such as *p* (piano), *f* (forte), and *ff* (double forte). The notation includes eighth and sixteenth note patterns, as well as rests and measure endings. The page number (2) is located at the bottom left of the first staff.

NATIONAL AIR OF JAPAN—Continued.



Trio largement.



NATIONAL AIR OF JAPAN—Concluded.

Rall.

f A tempo.

(4)

THE TRAVEL CLASS.

NOTHING in the study of geography is more interesting or helpful to pupils than the taking of imaginary journeys. It makes geography a *live* subject.

Suggest that your pupils organize a Travel Club, and that some of the trips be personally conducted.

Maps and a globe should be in constant use. The home should be the starting point. Railroad circulars, maps, and time cards for free distribution will be found valuable. Pupils should be taught how to *use* these maps and time cards.

Give pupils a choice as to routes or roads over which they are to travel. Each pupil, however, should be able to give a reason for his preference for any particular road, and must know the number of miles and the time required for the journey. The road or route voted upon by the majority may then be decided upon, and preparations made for the trip.

Find out the best time to go to each particular country, and the reason. What clothes it will be best to wear and to take with one. About how much money it will be necessary to spend on such a trip, and when and where this money should be changed into the coin or currency used in the country we expect to visit.

A *Guide* may be appointed to obtain time-tables, maps, railroad guides, the little books of travel, or other descriptions of routes and of the parts of the country that are to be visited. (Further suggestions in regard to these "helps" will be found elsewhere in this book.)

The principal features of the country passed through may be described, if time permits; also the more important cities. Note the population, occupations, productions, together with anything of special interest or historical importance associated with the city or locality.

The *Guide* takes charge of the class in the same way that a tourist guide would do. He escorts us from the home depot to the city, state, or country, pointing out the route on a map suspended before the class.

Arriving at the city or country, the guide takes us to the various points of interest, telling as much about each as he is able, and answering questions pupils may wish to ask. If the guide can not answer all questions, the teacher or some other member of the party may.

When the guide has finished with a topic or section, other members of the party may give items of interest concerning it.

A different pupil may act as guide to each city or part of the country visited, and each pupil should come to the class with a list of questions about the places.

Every pupil in the class may take some part, either as guide, or as the class artist, musician, librarian, historian, geographer, geologist, botanist, zoologist, or man of letters.

A *Historian* may tell us of the history of the country, and answer all questions of historical interest.

A *Geographer* may tell of the location on the globe, of the natural land formations of mountains, canons, prairies, rivers, etc., and of the climate resulting from these. He should illustrate his remarks.

A *Geologist* may assist, and show specimens of minerals and fossils, or pictures of these.

A *Botanist* may tell us of native plants, useful or ornamental, and show pictures of these if possible. A *Zoologist* tells of the native animals, their habits and uses.

The geographer, geologist, botanist, and zoologist direct the work at the sand table, and assist in reproducing the country in miniature.

The *Merchants* and *Tradesmen* tell us of the products for which their country is noted, and show samples of as many as it is possible to secure. They also tell what they import, and why.

A *Librarian* or *Correspondent* may visit the library for information sought by the club. He must be able to give a list of books of travel, and be ready to read or quote extracts referring to the places visited on the tour.

He or his assistant may also clip all articles of interest from papers, magazines, and other sources, and arrange these, as well

as the articles secured by other pupils, in a scrapbook, devoted to each country.

The *Artist* and his assistant may tell us about the famous artists and their works, if any. He may illustrate his remarks with pictures, if he can obtain or make them.

The *Club Artist* may also place upon the board in colored crayons the flag, the coat of arms, and the national flower of the country.

A *Photographer* may be appointed to provide or care for the photographs and pictures used in the class talks. The photographs may often be borrowed from tourists or others. Pictures may be obtained from magazines, railroad pamphlets, the illustrated papers, or from the Perry Pictures, and mounted on cardboard or arranged by the artist in a scrapbook with the name of the country on the cover.

Another pupil may collect curiosities. Many families in each neighborhood will be able to contribute some curio. Pupils in other rooms in the building will be interested in collecting and loaning material for this little museum and picture gallery.

Coins and stamps may be placed with this collection. Begin a stamp album, and collect the stamps of all the countries studied. The stamps of many countries show the heads of the rulers.

The album should be kept on the reading table with the scrapbooks, in order that pupils may have access to it during their periods of leisure.

Dolls may be dressed in the national costume or to represent historical personages.

This form of construction work may be done outside of school hours by pupils under the direction of the historian and artist. The dolls, when dressed, may be made the centers of court, home, field or forest scenes arranged on the sand table.

A *Musician* or musicians may tell us of the characteristic music of the country, and of famous singers or composers. She may also sing or play the national song or air of the country, if there be one.

LIST OF GOOD BOOKS ON JAPAN.

| | |
|--|--------|
| “Japonica,” Sir Edwin Arnold..... | \$3.00 |
| “Wee Ones of Japan,” M. StJ. Bramhall..... | 1.00 |
| “Japanese Girls and Women,” A. M. Bacon..... | .75 |
| “A Japanese Interior,” A. M. Bacon..... | .75 |
| “Unbeaten Tracks in Japan,” I. L. Bishop..... | 2.50 |
| “Lotos Time in Japan,” H. T. Fink, Scr..... | 1.75 |
| “Folklore and Art of Japan,” W. E. Griffiths..... | .75 |
| “Exotics and Retrospectives,” Lafcadio Hearn..... | 2.00 |
| “Glimpses of Unfamiliar Japan, 2 v., Lafcadio Hearn... | 4.00 |
| “Out of the East,” Lafcadio Hearn..... | 1.25 |
| “Gleanings in Buddha Fields,” Lafcadio Hearn..... | 1.25 |
| “Boy Travellers in Japan,” T. W. Knox..... | 2.00 |
| “The Real Japan,” H. Norman, Scr..... | 1.50 |
| “Japan and her People,” A. Steinmetz..... | 1.00 |
| “Story of Japan,” Vanbergen..... | 1.50 |
| “Noto: An Unexplored Corner of Japan,” Percival Lowell..... | 1.25 |
| “The Soul of the Far East,” Percival Lowell..... | 1.25 |
| “Occult Japan,” Percival Lowell..... | 1.25 |

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